CERTAYNE Sermons of the ryghte famous and excellente Clerk Master Barnardine Ochine,

Borne within the famous vniuersitie of Siena in Italy, now also an exple in thys lyfe, for the faithful testimony of Jesus Christe.

Faythfully translated into Englyshe.

⁂

Psalme cxvii.

¶ I wyl not dye, but lyue and declare the workes of the Lord.

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The Contentes of thys Booke.

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ii. How to know God by hys creatures.

iii. If Philosophi serue to true Theologie or diuinitie, and in what maner,

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xxv. Of ꝑ effect wrought by the spirite of God when it entreth the soule.

FINIS.

¶ The Prelate.

Who wel considereth whereunto we are created (good Christen Reader) shall find that of al our trauailes there resteth no fruite, as proueth the holy spirite of prophecy by the mouthe of Salomon sayinge. I haue looked vpon al the thynges vnder the sunne, and haue founde none other but vanity. Onely reserued the Image of God in vs, beyng the spirit that susteyneth not the natural lyfe alone, but also al the holy and vertuous thoughts, which God hath created immortal vnto his own likenes, as thou maiest wel perceyue, if thou consider the substaunce of the natural body, that hauyng the spirit is al liuely, & not only moueth ech finger hand, foote, eye & toung materially, but also wyth the thoughte penetrateth the heauens, and in manet conceiueth a substance in the immortality of Gods euerlastyng kyngdom, and wanting the spirite, resteth dead priuate of al those vertues, though wel thou shalt se that it lacketh nether hand, foote, eye, tunge nor other member. Thys I saye vnto thee (gentle reader) to the entent that thou shouldest know that the almyghty creatour is serued not of vanities, that is to

say, of bodely or worldlye exercises, but of spirituall thoughtes, whyche are the iuste and true sacrifyces vnto God. And therby to draw the to remember the marualle of hys workes, and to thinke more vnto thine end thē to thy life. Disposing thy selfe to learne the sciences that this lytle boke shal teach the, which treateth of none other but of the spiritual thynges, and beateth in it the substaunce of the holy scripture wyth so vehemēt reasons, and so good perswacions, that it sufficeth to draw frō the thy stony hart, and to renew in the a carnal hart, if thou be one of them, to whom God hath determined to gyue hys grace. One of thē (I say) þ wyth lyuely fayth confesse Christ the son of god, to haue suffered for their synnes. As the Authour hereof sufficiētly perswadeth the, who (being a man of great yeares, and wonderful reputaciō) for the loue of Christe and of the truthe, hath rather chosen exyle and persecucion, then contynuaunce of wealthe, honours and frendshyp. A man of profound learnyng. The most notable preacher of al Itali. Famous for the great example of hys good lyfe. Estemed and honored of all princes, not for hys age onely (beyng a man of .lxx. yeares, or therabouts) but

but also for hys infinite vertues and modesty. And fynally so beloued of al people, that in what place so euer he preached, ther hath euer bene founde greate preasse of audyence. All thys notwythstandyng at length (because he syncerely folowed the true Gospel, and did not forbeare to reprehend the publyke abuses of the Romish church) he was persecuted of Paul the thyrde, and constrayned to forsake Italy, & to flee into Germani. Wher he hath not ceased with his penne to folow the vertuous exhortacyons, that before tyme wyth hys mouthe he preached. And now God of his merci hath brought hym hither vnto vs, & preacheth in the Italyan toung, wyche all men vnderstand not, I haue translated vi. of hys Sermons out of hys toung into Englysh. Intendoing to translate the rest very shortely (if these shalbe thankefully receiued) to the entent that hys natyue toung therby may be made oures: and that the glory of God may the better be set forth. Vnto whō al honour is due worlde wythout end.

So be it.

Sermõs of master Bar-
nardyne Ochyne, borne wyth in the famous vniuerlitie of Siena in Italye; nowe also an exyle in thys lyke for the kaythefull testimonye of Jesus Chri

The kirst Sermon.
What thynge God is.

Gnorance specially of the heauenly thinges, is the greatest lack that cã be in man, and aboue all other the ignorance or lacke of knoweledge of god. For as it is impossible to attaine the science of Philosophye, Astrologie, Geometry or of any other like, without the ground or kyrst principals. So without the knowledge of God the true beginning and principall of true deuynitie is impossible to haue any lyght of the truth necessary & proffitable to the ghostly health And lykewise, as the knowledge of the first principals of one science, depẽdeth ỹ knowledge of all the trouthe and conclusions that that science conteineth. So of the true knowledge of God, dependeth the knowledge of all the circumstaunces and truthe

of

of Theologie or Deuinite. Wherefore seing how much pestiferous and detestable the ignorance of God is, and how much necessary the true knowledge of him is. I haue thought it expedient, first to consyder what thinge God is.

It is a most easy thing to know that god is, or that there is a God, sithens that there is no Nation, so barbarous, but that it beleueth that there is a God, being a general knowledge that God hath so imprinted in ỹ harts of al mẽ, that if the man haue any iudgement at all, it behoueth him wyth the hart to confesse that there is a God. For al beit there haue bene many wicked whiche wyth their mouthes haue sayde, there is no God. Neuertheles the selfsame, when they haue fallen into any peril or necessity, haue bene enforced of that only light and religion of god, to recommend themselues vnto him, so that we must of force repute hym a very pdeote, that denieth God. And being therfore an euident and easy thing to know that there is a God, we must now trauayle to know (though it be most hard) to knowe what that God is. Many haue bene of opinion that it is impossible that we shuld imagin what god is, because infiniteli aboue all proporcyons, he excedeth the weakenes

Psalm. xiui.

of our vnderstanding, speciallibecause our wittes are drowned in the body, occupyed of fantasies, & shadowed by darke vaines of thinges created, farre of from god. We be weake of sight, and sicke and impotente throughe the fall of Adam and oure owne synnes. Wherfore they say that we cā haue none other knowledge of God, but the negatiue, that is to witte, we may know that God is not material, nor forme imperfecte nor yet soule of the worlde, that he is not Earth, Water, Ayre, ffyre, Wynde, Sterre Mone, Sonne, Corporall light nor any vertue spred abroade. He is not the beauty that we see, the swetenes that we taste, nor other thinge sensible, imaginable or intellygyble of vs, but that infinitely he exceadeth al creatures, and al thinges that we vnderstand. In him ther is an inaccessible lyght such as they, which with their thoughtes in maner haue bene rapsed so hyghe, that they haue founde what God is, haue deceiued them selues. And thei who imagin in their minds to haue found God, do fabricate an voll, oute of all measure dystaunt from the true beyng of God, as appeareth by his commaundement to the Jewes. when he prohibited thē the sculpture or grauing of idols, vnderstanding not of the materyal voolles

1. Timo. vi

Exodi. xx.

only,

only, but also of the imaginable. ffor oure wittes are extreme darknes, in comparyson of gods inestimable spyrit light. So that it behoueth vs with Aaron to enter in Sãcta Sanctorum and with Moses into the celestial cloud, if we wil know, that is to say, to know ỹ we know not, in such wyse ỹ the more feruentlye a man will professe not to knowe so much the better he doth know, & who presumeth to know, is fartheste of frõ knowledge. And why? because God in hys power and lyght standeth so hid in darcknes frõ vs, that with blyndnes, we se hym, with ignorance we know him, with retyring or with going backe we comprehend him, insteing we find him, with scilẽce, we praise him. And it behoueth hym that wyll know what thyng God is, to study in the schole of simplicite and reast vãquyshed of that inestimable, in accessible and in comprehensible lyght. Psalme. i.

And I confesse that we cannot comprehend God, in such maner as God comprehendeth him selfe. That is to say, we cannot haue an infinit knowledge of him, as do the blessed saintes, that is to say, to haue as thei haue the cleare, naked, opẽ and visible sight of him, to behold him in the fountain of his bryghtnes, face to face in the very being ỹ i. Corint. i.

he

he is. But we mai verp wel attaine a knowledge what God is though not so perfectly as we shal know in the other lyfe. Nor it is not possible we shuld know what thig god is not, if fyrst we learne not to know what thing he is, and that his being is so perfect that it repugneth ẏ imperfections of those thynges ẏ be not. Wherefore cõsidering al ẏ negatiues ẏ ar rehearsed of god, ar grõ ded vppon one posptiue and affirmatiue ẏ we haue, we must sape of force ẏ we know God more perfectly, in knowing that that is to be knowen, then in knowing nothinge at al. And therfore speaking of more hygh knowledge affirmatiue, that in this present life, the elect communly and without speci al priuiledge and miracle had of god, I sap that fyrst thou oughtest to consider that the creature hath his beinge, although imperfect. And God hath his being without anp imperfeccion. Pea his being is infinitely perfect, wherfore to know what thing god is, it behoueth the to do as he doth that wil make an image. Firlt he cutteth of manp peces, before he parforme the forme that he despreth, and afterwardes paynteth and apparelleth it.

So is it necessarpe that with the minde, thou firlt consider the being of the creature

And

And because thou shalt fynde hym repleate of imperfection, being terminable create, temporal, corruptyble and other like, therfore it behoueth the to clense purify & take from him al those imperfectyons, and ymagyn him infinite, interminable, incorrupti-ble and in effect abstract and lift vp aboue al imperfectiõ. Nether yet doth that suffice, but also it is necessary that thou florish and adorne him of al perfection possible, in such wyse that thou conceyue to see him a terne necessary, simple, immutable and infinite. Nepther yet doth al that suffise, but moreouer it behoueth the with thought to purify and clense of al inperfection the wyl and mynde created, the wysdom created the iustice, bounty, pity, power, charitye, truthe, beauty and al the other vertues and perfections, to which imperfectyon is contrary, and consequentlyt o enrich him of infinite degrees of perfection, and so to beholdhim in God as a thing purified, to be vnto him diuine and infinite. But because those powers, vertues and operacyons with imperfectyõ in maner ruleth in vs, wyl not suffer our wittes to conceiue that creature in his being and to clense and spoyle him of al imperfections, and so to make him infinit, we can not in our being se him in God, in whõ

there

there can be nothing imperfect, but it muſt ſuffice vs to ſe him in vertue and eminenci. So that albeit in gods proper being ther is the corporal viſion, the imagination, credulitie, opinion, diſcourſes and other actions eſſencially. Neuertheles it muſt ſuffice vs to ſe them in vertue and eminency. For to ſe God clerely it includeth & conteineth all perfection, lyke as the gold conteyneth the perfection of all other metals. He then that ſeeth that diuine being with al perfection poſſible, ſeeth what thing God is, becauſe he ſeeth a ſpiritual light, mooſt pure, moſt clere, moſt ſimple and exellently fair, a terne, immutable, neceſſary and infinitely perfect, replete of celeſtial felicite, iuſtice power, bounty, verye, wiſdom, mercy, charitie and of al the other perfections & vertues, infinitely perfect and that in it, in vertue and eminenci be al the colours, odours ſauoures, ſonndes, ſonges, ſweetenes, faireneſs, honoures, dignities, treaſures, pleaſures and felicities of the world, infinitely and without proporcion, more perfect then they be of them ſelues here.

And moreouer it behoueth the to knowe that the being of the creature is a ſhadow & a moſt ſlyght vanite in compariſon of gods being, and the difference more, then is be-

twene

twene our shadow and our selues. It is to be sayde of God, that surely he is only the thinge that is. Lykewise I say of our powers, beauty, truth, charity, iustice, wisdome and of al our other vertues, that compared to the diuine they be as most vaine images and shadowes infinitely distaunt from thē of God. Also it behoueth to know, that god is not idel, but that he continually worketh as (Christ saith) in such wise, that he hathe not only geuē vnto the world his being, but also continually conserueth al the thynges created, and al the vertues, that of al ỹ miracles and straunge effectes, we knowledg only God to be author and to him we geue al thankes honor and glory. So lykewyse ought we to knowledge of him al the natural effectes and operacions, and not to extol or praise nature. but God only, who geueth and preserueth the being and vertue to all thinges. Neither ought there any other chaunce or fortune to be named, but al to be confessed of god, and he only to be thanked euen as he continually worketh for vs. And as hys power is neuer ydel, but contynual working in al creatures. So his wysdome continually seeth, disposeth and ordeineth al things most best, and his bonity lykewise continually communicateth vnto vs his be

Exod. iii.

Ihon. 5.

nefytes

nesytes and graces. ffurthermore it is necessary thou know that al that God hath wrought, worketh or shal worke in his creatures, is al for man, for whom they be created and preserued. ffor al the giftes and benefits that from the beginninge haue bene made or shalbe made to the creatures, man is bound to knowledge thē as made to him and accordingly therfore to thancke God. And especially the chosen or elect, to whom al creatures do serue, both the predestinate and reprobate. Yea the aungels and the deuils, euen to the very sinnes. And because God doth here manifest and discouer hym self, with his omnipotēt wisdom, truth, iustice, bounty and his other vertues and perfectiōs, not only in his creatures, but much more in his scriptures, & especially in christ on the crosse, chefely to them ꝑ by faith conceiue him with spirit. Therfore it behoueth him ꝑ wil know what thing God is, to behold him particulerly in Christ, & to beseech him to geue him liueli & clere light to know him not only in his creatures, & scriptures but specially in Christ crucified to the ende that in him & by him, vnderstāding ꝑ great bounty of God, we may render vnto hym all honoure and glorye by oure Saviour Jesu Christ.

Amen.

¶ The second Sermon Howe to knowe God by hys creatures.

God in his maiesty apparelled with his perfeccions, and in the well of his brightnes (as saith Paule) is a certain light inaccessible and hid. But here he some what discouereth him selfe by hys creatures, as who will enter into Rome must of force know bi ẏ pillers, sepultures images and bi the great ruines that he shal finde there, that the Romains in times past hane bene of great power, dominion & wisdom. So he which entereth into this world seing this great engine must of force know the maker therof to be the God omnipotē, And beholding the order of his creatures must not only se but also marnel at ẏ wysdome of God. And with Dauid cry & say. Lord thou hast created al things in wisdō. And moreouer it behoueth him to say that God is best, seing that continually he dysposeth new gyftes vnto his creatures. And seinge that by due meanes he leadeth them to theyr end, he is forced to confes gods deuine prouidence, and so in conclusion bi the thinges created, to come to the knowledge of god, & of al hys perfeccions, as far forth

i. Timo. vi.

Esay. xv.

Psal. i. iii.

as

as they appeare in his creatures, & that be cause the creatures be vnyted so to gethers that eche one hangeth on other, & al of god, in such wise that they make a ladder to the vnderstanding of the natural, by the which they clime and ascend euen to God. They see that this inferpour world, is gouerned of the heauens, and that the heauens keepe their courses vniformely, by contynual moving, and therof be constrained to consider that the vertue which moueth them, beyng infaticable and neuerwery, is spiritual, for if it wer corporal, it shuld end or at the least waxe weake. And so going farther. they cõsyder that that spirytuall vertue, not being the supreame. is gouerned bi an other. And because they can not attayne the infinite euerlasting, they are forced to come to a first supreame intellygence, the whych moueth wythout beyng moued, and to a fyrst cause independent, and so they ascend to ỹ knowledge of God. Moreouer, by the beauty of the creatures, they ascend to the knowledg of the beauty of God. By the order, Armony and consẽt that appear in the creatures they attain the consyderacion of gods infinite sappence or wysdom. And so by the visyble workes of God (to the regard wherof Dauid calleth vs, sayinge come and behold

Plaim. lv.

hold the workes of the Lord) they attain to consider the inuisyble perfeccyons of god, hys euerlastyng power and Deuinitie as Paule writeth. Ther is no creature so bace nor so vyle, in whome there shineth not the glory of God, in which thou maist see hys greate power, wysdome, bounty, beauty & the other perfeccyons. And by how muche the creatures be more noble, hygh, worthy, and excellent, by so much the more do they discouer God. Lyke as the heauens which particulerly do shew the glory of God. And the more perfectly we know the creatures. Yea God in them, so much the more we ryse to the knowledge of God, and by so much the more our vnderstandings wholy and wyth perfect light is vnited and copulate vnto hym. It is true that many consyder the creatures in them selues, without respect to hym that hath created them, and so conserueth and gouerneth thē. But those are of more grosse condicion then is ẏ owl, which, because he can not behold the sonne, forceth him self and taketh pleasure to behold hym in the sterres. And they, not seing God in hys glory, seke not at ẏ least wise, to se him in the mirroure of hys creatures.

Roma. i

Psal. viii.

But know thou fyrst that thys ladder of the creatures to clyme vnto God is peryl-

lous, because that God hauing put in them a certayne beautp and ſweteues, to the end that mans vnderſtādyng of the taſte of the ſwete running wāter ſhuld be prouoked to ſeke the fountayn or ſpryng, and therby to ſeke god with more vehemencp. Many ſtai or rather fixe them ſelues in the degres, and neuer arriue to the heygth.

And ſome of the ſight of the beautp created, fall into vyle, baſe, vncleane and fylthy thoughtes. And other ſwell in pryde of that theyr vayn ſcience, without climing to taſt the ſwetenes of gods bountp, fyxe them ſelues in the degrees, & ther ſhew them ſelues contented for reward to be ſene and reputed for learned, of the blinde folyſh and frā tyke world.

Furthermore, this ladder is very hard & imperfect because that by the ſinne of our fyrſt parentes we are ſo blynded of ſyght, that wyth great difficultp we may ſe god in the darkenes of things created, ſpecyallye becauſe the wyſe of the world, couetyng to ſearch al the properties, vertues and qualityes of the creatures, haue entangled them ſelues with their curious thoughtes to the vayn ſhadowes of the world, that fyrſt they are attrapped of death or euer they are a little eleuated their mindes towardes God.

It is also a very lōg ladder, for the great distaunce that is betwene the low sensyble creatures (at the which, as at the fyrst step or degree it behoueth to begynne to clyme) and God. ffor it requireth extreme labour to arryse to the knowledge of the materyall substaunces, and much more then to clyme with the thought to the knowledg of the immaterial. And when thou art arriued at the perfect knowledge of ỹ supreame creature because betwene that and God there is infinite distaunce, before that with ỹ thought thou arriue at God, thy wits shalbe in māner so weakened that in the end thou shalte attayn none other but a weake, imperfect & darke concept. Therfore to haue sufficient light of God to the knowledge of him by ỹ creatures, sufficeth not to our saluacyon.

ffor though wythal natural lyght we did arryue by the creatures at the knowledg of God, yet cā we be none other but good Metaphisici or natural theologiens, & not therfore good & supernatural diuines, because the worlo ỹuld alwayes haue more operacyon in vs and in our hertes then god. We might wel leaue our goods for pleasure, & one an other for honour, as in tymes paste certaine Phylosophers haue done, whyche lefte one byce perceiuing other. But no mā

can willingly forsake the world, him selfe, and all thynge, and haue God for God, and for hys onlye laste ende, but he alone to whome the bountye of God is dyscouered, in suche wyse that he may more in hym, thē all the ryches, pleasures and dygnytyes of the worlde. Whereunto suffyseth not the bountye of God dyscouered in hys creatures, nor all our naturall lyght, as Paule wryteth to the Romaines. Whome he sheweth that the naturall lyght, whyche leadeth to the knowledge of God by the creatures, was not ynoughe, because there of they had no lyghte to glorifye nor yelde the due thankes vnto God.

Roma. i.

Wherefore they are not to be excused whyche thynkynge the naturall lyghte to suffyse, and trustyng in theyr proper forces, or strengthes, demaunde none other lyght of God, but are to be reputed wycked. For as much as we all haue nede of the deuyne grace and lyght to knowe God suffycientlye. Neyther is it ynoughe to beholde hym in hys creatures. But it behoueth wyth the spirite and supernaturall lyghte to vnderstande hym in Christe, where he dyscouereth hym selfe wyth so greate excellyue bountye, that hee rauysheth and draweth vnto hym the heartes, in suche wyse, that

delye-

delpuerynge them of the worlde, he laueth them. Lette vs therefore fyxe oure eyes in that deupne ſpectacle, to the ende, that feelyng in hym and by hym the bountye of the father, we may render vnto hym all honoure and glorye by our Sauioure Jeſu Chriſt. Amen.

¶ The.iij. Sermon.

If Philoſophi ſerue to tru Theology or diuiniti, & in what maner.

THere be ſome the whych denying al ſupernatural light: thinke that in ỹ worlo there is none other Theology or diuinite but ỹ natural, whiche they cal Metaphyſica. And becauſe that a man can not be a good Metaphyſicus, vnles he be firſt a good philoſopher, therfore thei be conſtrained to ſay that Philoſophy ſerueth to Theology or deuinite. Some other, not being able to deny Theology or diuinity to be ſupernatural, ſay that it is grounded vpon the natural, in ſuch wiſe that (after theyr ſaying) as ỹ knoledge intellectiue requyreth the ſencyble. becauſe therof it hath original, groweth & hangeth or dependeth, ſo hath Theology or

diuinitye nede of Phyloſophy, becauſe of it it taketh begining, groweth & is eſtabliſhed

Philoſophy then after their opinion, is the guide that leadeth vnto Sanctа Sanctorum, to behold the celeſtial things. The ladder by the whych it behoueth, to clyme to true Theologye or diuinitye. And mans reaſon is the rule to the whych (accordynge to theyr iudgmentes) reſort al the knowledge of the deuyne lyght. And in ſo much they do allow them, in as much as they agree, not wyth the holy ſcryptures nor wyth the ſpyrite, but wyth theyr blynde humayn iudgement, whiche they hold for the ſceptre that ſheweth al, euen to God.

But I ſay, that as our humain reaſon by the ſynne of our fyrſt Parentes, is weake, blynde, frantyke and folyſh. So is likewiſe theyr Philoſophy. And that becauſe that albeit after the ſynne, God left vnto a man a lyght of the naturall thynges, neceſſary to the humaine lyfe and conuenient to our miſerable ſtate. Man neuertheles, in whom reſteth a certayn pryde and curioſity, wolde not contēt him ſelf wyth ſo ſymple a knowledge. As whether a certayn Philoſopher, geuing him ſelf thyrty yeres to ſtudye the knowledge of al the propertyes of the Bee could neuer perfectly attayn hys deſyre.

The

The others haue geuen thē ſelues to learch the knowledge of al the propertyes, qualy-tyes, vertues and operacions of euery ſenſible thing and not only of the baſe and corrupt-yble but alſo of the celeſtial bodies. Yea (and which is more) they haue enterpri-ſed to ſpeake of the ſonne, of the aungels, of God and of the thynges ſupernatural. In ſuch wyſe that (paſſyng the limites of their ſmal light, and walking blindely) eche one hath fabrycate in hys mynde hys owu fan-taſye, and to the purpoſe haue ſo ſpoken & wrytten euery one according to his proper freneſy, wherof is growen ſo great variete of opinions, ſo many confuſyons, errours ſectes and hereſyes, that (as ſainte Jerome iuſtly calleth them) the Philoſophers are ỹ Patryarkes of the heretykes, and the fyrſt begotten of Egipt. And it is an old prouerb a great Phyloſopher a great heretike.

The natural reaſon therfore, that is not healed by faith, is frenetyke and folyſh, as thou mayeſt wel thinke, when thou conſyde reſt the preſumptyon, in that it pretendeth to be the guyde, foundacion and ladder of ỹ deuine knowleges. Wheras it ſuffyſeth not to raiſe the man to the knowledge of God, but much leſſe geueth hym cauſe to confeſ wyth Socrates that not only he knoweth

not, but also that without the diuine grace he can do nothyng. Albeit that that Phylosophy is now so proud, that wyth the suppressyng and persecutyng of Christ, the gospel, the grace & faith, it hath alwayes magnifyed the carnal man, his light & hys powers. And is become so frenetyke, that onles it be healed by fayth, it wyll beleue nothing to be true, but that it thynketh good, nether is it possyble to perswade hym in any truth if fyrst declared vnto hym by hys frenetike reasons, it be not conformable to hys blind iudgement. Conclude therfore, that Philosophy lyeth low in the darke vale of vnderstandyng, and cannot lift the head to ẏ high and supernatural thynges, in respect wher of, it is vtterly blynde, and knoweth not, nether by experyence nor reuelatyon, so that in it, it is impossyble to establysh the foundacyon of the faith. For as ẏ feling passeth not the region of the sensyble thynges. So lykewyse cannot humayn reason nor Phylosophy passe the regiō of the natural thinges. The natural man (as wryteth Paule) vnderstandeth not the thyngs of the spir it and because he is not capax, that is perseneth it not, he mocketh and scorneth it. Yea he persecuteth, banisheth with standeth, denyeth and repugneth the myracles, reuelacyons

cyons, prophetes, the grace, kayth, the holye
scryptures, God, Christ and his members.
If they hear the Gospel preached of a faith Jhon. x.
ful man, they say he is mad, furyous or pos
sessed of the deuel, as was said of Christ. If Mark. v.
of a learned man, they say his great studye
hath brought hym out of hys wyts, whych
also was layed to Paule. If of an ignorant Act. vii.
how say they can he be learened that neuer
studyed letters. And if of a pore wretch (as
touchynge the worlde) they saye to hym as
was sayed to the borne blynde man. Thou Jhon. ix.
wast borne in synne, and wylte thou teache
me? And so in effect can in no wyse abide to
heare the thynges of God. Go read the ho
ly scriptures, and thou shalt fynde that the
carnal wysdome and humayne reasō hathe
alwayes rebelled agaynst God. She is the
same that fygured by the serpent, perswa-
ded our fyrst parentes to tast of the prohibi
ted apple, and that beleued not the word of
God, and that afterwardes taughte them
selues. That made Cain to slea hys brother
Abel, and that perswaded the worlde in the
tyme of Noe, that the general dilugeor flud
should not come. She caused the buyldynge
of the towre of Babel. She prouoked Pha-
rao to resyst God. She induced the people
of God to murmure agaynst hym, and to

worshyp

worshipp the golde calfe, & moued the Gentiles to ydolatry. It is that harlot ỹ made Salomon, loose hys wittes, and stirred his father to kyll Uria. And fynallye, she is the same that persecuted the Patriarckes, prophetes, Apostles, Martirs, & saintes of the old and new testamente. Beholde whether she be a wycked sole or not that put Christ on the crosse, and wher as Christ crucifyed is the ryght wysdome of God she accounteth it for a mere madnes. Sureli ther is no thyng that hath so much fauoured the kingdome of Antechrist as she which hath introduced all the superstycions, hipocrisies. Idolatryes and euyls that haue bene cõmitted vnder color of holines. The faith hath not hadde a greater ennemy then she. The church of Christ was a paradyse whyles ỹ symple fayth reygned. But takyng in hand the Scepter of humain reason, it is become a confused Babylõ. And wheras the cleare, sure, and infallyble fayth, by geuyng light of the truth, magnyfying Christ, hys grace and the Gospell, doth aduichilate or bryng to nought the fleshlye man, and maketh the parson, symple, pure, immaculate, vertuous and holye. The darke, blynde deceitful frenetyke foolysh and heretical carnal reason, wysdome and Phylosophy, condemp-

neth

neth and oppresseth the truth. And to proue and extolle the errours, persecuteth, crucifyeth and burpeth Christ, the grace & the gospel, and magnifieth the carnal man euē to the heauen. All the harlots together haue not so much corrupted the world, as this only carnal reason, prudence and false Philosophye. No nor the simple ignorance hath not so much confused the world as ỹ humayne science, wysedome and Philosophy, which maketh men bold, vnshamefast hooters, lyers, proud, contencious, frenetike folysh and wycked. Wherfore Paul exhorted the Colossions to beware of her decept because (as God sayth by the Prophet Esay) she begyleth the parsons. ffor the wise of the world be ỹ most deceiued, most foles most wicked and most contrary to Christ. And it requireth a speciall miracle to conuert one of thē. Read the christian histories & thou shalt fynde that those be they which euermore haue bene the first to persecute ỹ gospel. And they are very wycked and folysh that wyl ground Christ vpō Aristotel euen ly he vnto theym that wyll buylde a Towre vpon a wheaten straw. Christ and not the Phylosophy is the only true foundation of his church and of the true supernatural diuinity of the which he is the only

Colloſ. iii.

Eſay. xlviii.

worke-

workmaster and not Aristotell. I praye the what hath Aristotle to do with Christ. Many haue enforsed them selues to agre Aristotle wyth Plato, but they could neuer bring it to passe, because Aristotel, beginning at ye lowest of the sensible thynges, ryseth in the endes as hygh as maye be. And Plato beginneth where as Aristotle endeth. Consyder now how it is possyble to agree hym wyth Christ, though many wyl make hym a pyller of the gospel & a ladder to clyme to heauen. Let vs therfore repute the sciences of the world as vain being lyke vnto the harlots, that with theyr flattering wordes and deceites corrupt the mindes. And let vs cõsyder that if the priestes of the old Testamẽt wer prohibited to take a commune woman for a wyfe, how much more the Christian that is al wholy consecrate and dedycate to God ought to flee and eschewe the vayne sciences and only seruieg him self of them as of most vile handmaidens, to knit hym self in spyryte and wyth hart & mynde to apply hym self to that pure and immaculate virgin of the holy Theology or deuinity. To the intẽt that euerlastingly we may render to God al laud honour and glorye, by oure Sauioure Jesu Christ.

Amen.

The.iiii.Sermon.

Howe we oughte to vse the holye scryptures in attayninge the knowledge of God.

THe knowledge of the holy scriptures is not ynoughe to proue that we haue sufficyent lyghte of God, because it is possible that a man may by his prompte memory attayn the holy scriptures and theyr interpretacyons in hys mynde, & by force of hys natural wytte, naturally vnderstād them, and be neuertheles for all that without fayth, spirit and lyuely lyght of God. Luke .xxiiii. For therto it behoueth hym to haue the spirite and supernatural lyght that God with hys fauour do open and penetrate ỹ minde by hys deuyne grace. So that therefore we muste not accōpt the holy scirptures for our last end, or for our supreame Quene or Empereresse, but for meanes that serue to ỹ faith to the spirite and to the true knowledge of God, much more then the creatures. And we ought to serue our selues of them in dyuers wayes, for that they fyrst incyte and teach vs to repayre to God, sayinge in him is the cheif boūty, go to him, for he is faithful, and hath promysed to make you tast al bertue and goodnes in him. Yea, thoughe they do not make the lyuely to know God, yet

Jhou.v. yet worke they, as the Samaritane dyd, ꝑ sent the Samaritanes to Christ, who other wyse made them taste and feele that which the Samaritane had sayd of him vnto them in suche wyse that whē they returned, they confessed, saying: we beleued not at all by thy wordes, wt our selues haue heard and know, that thys is truly the sauyour of the world. And so the holy scryptures do sende the to Christ, to the ende that he may open thy hart, and make the in spirit liuely to vnderstand that whych al ready thou hast red in the dead letter, that thou maist sai vnto ꝑ scriptures, we neuer beleued by thy words the which, being wythout spirite, could not make vs tast liuely the great boūty of god. It is true that by thy words, we haue bene prouoked to go to Christ, who speaking vnto vs in spirit, hathe made vs to fele in the hart, a more cleare, hygh and deuyne effecte of that thou hast spokē. They erre therfore that fedyng thē selues of the letter and not of the spyrite do fyre them selues in the holy scriptures, and seke none other light but that. Yea I say that for one houres studye, they ought to prai a thousand, & to demaūd of God the true vnderstandyng of them. And lyke as the Paltonistes heald opinion that the sensyble thynges geueth vs occasy-

on

ón to ſtudy in the boke of the minde in whi-
che (they ſay) is impʒyuted al the verity. So
muſt we conſyder that the holy ſcrypture
do cal vs to Chriſt, in whome (as Paul ſay
eth) be hyd al the treaſures of wyſdom and
knowledge. This is no leſſe then true, that
lyke as if thou haddeſt a frend whom thou
haſt not tryed (though alwayes thou haſte
trayayled to pʒoue hym) thou woldeſt not
inwardly know hym for a frynde (thongh
he wer euer in thyne eye) becauſe the pʒofe
hath not roted hym in thy minde. So albeit
the holy ſcriptures do cal and exhoʒt the to
ſeke God in ſpyʒyte, it is yet impoſſyble ỹ
thou ſhuldeſt fynde god in truth in ỹ ſcryp
tures, if fyʒſt by ſpyʒyt, thou haue hym not
at the harte.

They ſerue alſo an other maner, that ma
ny tymes happeneth. As wher god maketh
the in ſpyʒyte wyth lyuely fayth he to feele a
deuyne truth. Afterwardes readyng the ho
ly ſcrypture thou fyndeſt that crudulyty
wʒytten that thou haſte ſo contempued. And
therof reſtyng contented, thou conſyʒmeſt
thy ſelf in the fayth of that truth, notwyth-
ſtandyng that it ought to ſuffyſe the, of the
fyʒſt inſpyʒacyon of the holy ghoſte. And ſo
moʒeouer becauſe that in Chriſt is ỹ end of Roma. x.
the law, al the pʒomyſes fulfylled and al ỹ ii. Cor. i.

Pʒo

Prophecyes verifyed the shadowes, fygures and scryptures of the olde Testamēt he that readeth it and seeth all fulfylled in Christ, is forced to satysfy hym selfe of the truthe, and to establysh hym self in fayth. ffor Christ set the Jewes (that wold not beleue hym) to the holy scryptures. as to thē that wytnessed of hym. Afterwardes, albe it that in the church of God, to be satysfied grounded and establysshed in the deupne, celestyal and supernaturall verytye, it behoueth in effect to come to the inward witnes of the holy ghost, without whome we can not know whych scryptures be of God, be holy and whych not. Neuertheles, after ỹ our holy scriptures be of god, we ought to serue ourselues of them, as of a certayn infallyble & supreame outward rule to teach reprehend, correct and exhorte the others & to conuynce thē that speake agaynst it. ffor (as Paule wryteth) amongest the exteriour things we haue not a more sure, cleare, perfect and stedfast rule, then thys, wyth whiche we ought in spyrit to rule al our words workes, dedes and lyfe.

1. Timo. iii
Titus. i

The holy scriptures moreouer shew vn to vs (though farre of) our countrye. By her we haue lyght of God of hys promyses & also of hys threatenynges. And they nou-

Roma. ii.

ryshe

rysh in vs, the fayth, hope, charyte, fear and other vertues. They comfort vs in our trobles, aud in prosperyty exhort vs to be temperate. They discouer the vanytyes of the world, our myseries and the boũty of god. And who that studyeth them must of force retyre or wythdraw hym self from ẏ world ly thoughtes, and settle hys minde to mortyfy hys vyces, inordinate desyres aud affeccions. So that the study of them is very profytable to them that duly vse it. But it behoueth not to study as the Jewe (who fyxeth hym in the vtermost rynd of the letter, whiche as Paule sayth) kylleth, and beholding Moses wyth the face couered, and not enteryng into Sancta Sanctorum, but as the true Christian, to whom is geuẽ the knowledge of God celestyall Reygne or Kyngedome, wythoute parables, that wyth the lyuely tast and feelyng of God in Christe, beholdynge hym wyth lyuelye fayth in the face discouered, and entrynge into Sancta Sanctorum, to se wyth clere supernatural lyght, the high resplendente secretes of god To whom be geuen all laud, honoure and glory by oure Sauyoure Jesu Christ.

Amen.

The.v.Sermon.

Of thinconueniences that are happened and daylye happen by the abuse of the holy scriptures.

The holy scryptures of them selues be the good gyftes of God and of the holy Ghost. Neuertheles they may be vsed of vs wel or euyl, as by experyence it is manyfest. For wheras gods elect serue thē selues of it to Gods honour, the reprobate contrarywyse serue them selues of it to his dyshonour, through theyr own faute & not of the scryptures, in so much that in respect of theyr wicked maligniti it hath perehaūce done hurt in som waies to ye world, though at length, God of hys infynyte bounty reduceth al thynges to hys hononre and glory. For fyrst the scryptures annoyed them who haue bene diligent to gather together many bokes, and neglygent to study them. Thynkynge them selfes fully learned whē they haue had theyr lybrary ful of bokes. Other some studying, haue not attained to imprynte the truthe that they found in their myndes, and therefore haue wrytten it in papers. so that reaffyng moost ignoraunt, al theyr learnynge consysteth in theyr wrytyngs, and losyng them, they also lose their scyence.

ſcpence. Whych was one of the argumẽts that cauſed Plato to condempne letters, ſayinge that before ſcrypture was founde, the menne were much better learened then ſince, becauſe they were forced to wrpte in theyr mpndes that that afterwardes they haue wrptten in paper. I paſſe ouer that manp haue conſumed theyr tpme in the diſhonoure of God, in readpnge and wrptynge of thynges curpous and perupcious toothe health. And that manp tranſported of Curioſitp, haue wplled to ſe ſo manp bokes that in the end they remayned cõfuſed with out frute. As doth the fpelde whereon they caſt ouermuch ſcede. And of ſome that bp thoſe meanes haue loſt their wits. But that whych importeth much more is that they thynke the true knowledge of Theologp or deupnptp conſpſteth in letters, whych is vtterly falſe, becauſe they geue not true and lpuelp lpght of the ſupernatural thynges, þ cannot otherwpſe be knowen of vs but bp ſpprpte, reuelatpon, fapth, ſpprptuall taſte, lpuelp vnderſtandpng and ſure experiẽce. For lpke as the Phyloſopher wpthout experpence can haue no knowledge although he beare in mpnde al that is wrptten, & not haupnge practpſed, he muſt reaſonlp in oppnyon grounded vpon Arpſtotle, Plato

and the other Philosophers, which moueth hym to beleue their writyng to be true, being neuertheles in very dede more ignorant then is the poore paisaunt or husbandman, that by labourynge of the earth, without lernynge letters, fyndeth the operacion of many natural thynges, that proueth hys science to be somewhat & theirs none, though well they study for euer and wante experience. So lykewyse one symple doeot without learnynge, if he haue faith, lyuely taste and spyrytuall vnderstandyng of God, is a greater deuyne then all the learned men of the worlde that be without spirite. Yea he is a deuyne and they none. ffor that of ȳ heauenly supernatural thynges he knoweth so much as he tasteth, and experimēteth by faith, and the learned man hath onlye a barrayne, dyle, colde and deade oppynion whyche standeth without faythe in desperacyon and accompanyed of euery vyce.

Now therfore it appeareth that of thys errour, by thynkynge that true Theology or deuynyty consysteth in learnyng, there are innumerable inconueniences growen, and chefely that many, wantynge letters, & not hauynge tyme to study, thynkyng that by other wayes it is impossyble to become dyuynes, haue not dysposed them selues to de

mannde

maund of God with meke hart and feruēt despre the lyght of the deuyne thyngs. And moreouer they haue fled and wythdrawen them selues from the intellygence or vnder standynge of the holy scryptures, as from aterryble ruyne, because theyr wyse learenedand holy men haue perswaded them ẏ no man may vnderstand it but they only ẏ are learned. Condempnynge them ẏ wryte in the vulgare tongue, as if the true diuinity depended of the Hebrue Greke or Latin letters, or of that wytte that hath wel studied thē. Behold now therfore whether thys be not a most rawe and wycked oppynyon, beinge the verye cause that hath moued me thus to wryte in my natural tongue to thin tent that (knowing the true Theologi to be open to euery language and to the symple) our own nacion shuld not be pryuate, who haue none other but the mother tounge.

Ther be many that studying the holy scriptures wythout spyryt, lyuely fayth aud supernatural lyght, haue not only not attayued the true knowledge of the boūty of god and theyr owne proper myseryes, but the more they haue studied, the more, by the dri and deade letter, they are become blynde of God and of them selues. Yea vnfaythfull, vnkynde, proud arrogaunt presumptuous

contencious and repleate of al other vices. Wheras the supernatural true Theology or deuynyty, shewing the great bounty of God, & declaring in our selues our own miserys, maketh vs faythful, thankful, iust, humble, modest, gētle, quiet & conformable

And moreouer they be so blinde that not knowing their own wrtchednes, they not only forbeare to humble themselfes before God, and of hym hartely to demaund help lyghte and grace, but also leauynge prayer for their study, and the spirit for their learninge, they presume to be masters of the o-

Roma.ii. thers as Paule writeth, and so inflambed of their scyence, haue slaundered the world wheras charyty edifieth. And being conse-

ii. Cor.viii. quently without spirite, they study and vnderstand the holy scriptures accordinge to their own iudgmēts, diuersli as their wits & study are variable, & euery one according hys fantasy expoundeth them, thinkinge he hath perfectly and iustly conceiued them. Wherof are growen infinite sectes and heresyes. In stead of y, if they had bene good and true deuines, and had had the spirit of gods gift, they had vnderstand thē in truth and veryty, whereof followeth none other vnt vpon of fayth both in spirit & charyty.

Many also belenyng by the study of the holy

holy scryptures, to attain true Theology & perfect knowledge of God, and consequētly the chefe felycyty possible to the lyuynge man, haue geuen them selues to studye the scriptures, and walking by them to ioyn to the supreme felicity of gods knowledg, because they wanted the spirit, they nether cā arryue at the true and liuely light, taste and spiritual vnderstanding of God nor yet to the true felycyty. Wherof it groweth that they fal to the bottome of infidelyty, in such wise, that thei beleue that ther is none other light, faith or deuinity then that their barrein and dead opinion, nor other felicity thē that theyr misery, and so, seming to haue attayned the heygthe of vertues, before they haue once tasted of them, they despraise thē These and such other inconueniences are growen and contynually growe throughe them that know not how they ought to vse the holy scryptures in such wyse, ỳ by their default, and not of the scripture, they haue perchaunce done hurt to the world. But for that we ought not to condemne the letters (as many haue done) but the men ỳ knowe not to vse them as they shuld be vsed to the honoure of God. To whome be al honour and glory by oure sauioure Jesu Christe.

Amen.

¶The.vi.Sermon.

If to be good deuynes it behoue vs to haue the humain sciences or not.

THere be many that thinke it is not possyble to attayne the perfection of Theology. if fyrst a man learne not Gramer. Dialectica, Philosophy & Metaphisica. Yea Scotus Thomas Bonauenture & such other. I confesse my selfe to haue bene in that errour, and therfore am now moued to compassion of them that reaste blynded wythal. If it wer as they say, we shulde be moost bounden vnto the inuentours of those sciences, sins that by thē we may be good deuynes, and wythout them not. And then I praye you if they happened to perysshe or those authours to be lost shoulde it not follow that also the world shuld lacke deuinity? And lykewyse if the learned menne in those sciences be onelye the good deuynes, and consequentlye sainctes (the contrarye wherof is clearly seene) then might wel the simple and vnlearned people despayre of al ghostly health and the true and necessari diuinity hange vpon humayne sciences. So by that reasō it shuld behoue vs to say that the Apostles and in maner al the sayncte.

Yea

Yea and the blessed virgin Mary were not good deupnes, not withstandyng that they haue taughte others. No nor Christe neuer learned those humayne sciences, & yet was he the most excellent deupne. Therfore we must knowe that one humayne scyence leadeth vs to clyme to an other, much vnworthy of the name of Theology or deuinitye, but rather to be called Metaphisica, ỹ whiche neyther hath nor geueth so much lyght of God as can suffyse to our saluacion, being a knowledge, that by force of mans wit climinge the degrees of humayne reason, may be attayned. Wheras the true and supernatural Theology or deupnyty is a science of the spirit, a gift and light ỹ by grace commeth from God aboue, in such wyse, ỹ not he that hath the pregnaunt wytte, hath moost studyed and is best learned, is greatest deuine, but he ỹ hath faith, liuely lighte and vnderstandynge of god, that lyueth better and more christianly. And because faith is a gift of God, and the true deuinity a supernatural light, not attaynable or can not be attayned of vs, but geuen of God to his elect. Therfore euery symple ydeote and ignorãt of the humain scyences, may by the grace of God, sodenly become a perfect deuine and Christian, as in the actes of the Apostles

Jhon. iii.

Ephe. ii.

Act. viii.

postles it is red of the Eunucho. It is possyble then, that a symple olde woman maye haue more of the true Theology or deuinity, then al the learned mē of the world. ffor the humayne sciences do fyl our mindes of smoke and pryde, and occupy them in such wise (that distract with Marta) they be not attentyue wyth Mary to receiue the knowledge of God It is sene by experyence that rather and more lightly the symple haue accepted the gospel then the learned men of ỹ world. Yea where the symple, the ydeotes, the lytle chyldren & the Samaryanes magnified Christ, the learned scrybes and Phariseis persecuted hym to the deathe of the crosse. And when the world conuerteth, seldom the learned men come to the faith, but haue bene euer the last. Ther could none enter into Sancta Sanctorum by the old law but the high bishop. But Christ dying on ỹ crosse, hath ouerthrowen the vayle of the tēple, so that the resplēdēt treasures of gods wysdome hyd in Christ are manyfested so openly, that the simple and ideotes, yea the Publicanes and commune womē haue vnderstanded them. Wherof Dauid speaketh saying. Thy wordes be open, they lyghten and geue vnderstandyng to the litle ones. That hygh and deupne wisdom is become

Collos. ii.

Psal. cxviii

so

so low and open in Christ, that euery simple may vnderstand. ffor that Christ is not come as an humayne man to teache vs letters, but is deuinely and spirituallp descended to kindle the spirit, light chariti & grace in the hartes of his electe, and so hathe he made them to vnderstand, euen to the children which magnifi him, saying: Blessed is he that is come in the name of the Lorde. Math. xxi.

And Christe reproued hys Apostles when they letted the chyldren of comming to him though now their be many that wil not allow the holy scriptures to be had in the vulgare tounge, nor red and declared to ỹ simple, as if they could not vnderstand thē, nor were not bound to know that which is contepned in them. And yet it is certeyne, they contepne none other but profitable and necessary things to the health. and that being of the holy goste, those diuine verities be in maner so expressed, that in what tonge soeuer it be written, so it be truly declared, and wyth pure hart herd and vnderstand, they must nedes edify without offending. Christ thankynge hys father, sayde vnto hym. I prayse the (father and Lord of heauen and earth) that thou hast hid these things from the wyse and prudent, and opened them vnto babes, not for that they haue studied, but Luke. xviii. Math. xi.

because

Jere.iiii. because it hath so pleased the. In this is ful
fylled that that God promysed by his pro-
phet Jeremy, that euē to the least of al they
shuld know. Now behold if they be blynde
or not, that wyll bupld the true Theologye
vpon Philosophy, and vpon the humayne
sciences, wheras Christ is the true founda-
cion, and vpon him it behoueth to build, not
woode, straw or hay, but syluer, gold & pre-
1.Cor.iii. cious stones, that is to say, not the inuencyo-
ons of man, but the only true reuelaciōs of
God. Saint Jhō Baptist, and not Aristotle,
was the precursor or forerunner of Christe.
It is not possible with ỹ light of a litle bur-
ning candel to augment the great light of ỹ
Sunne, and likewise: Christ cannot be clari
Jhon.v. fied by the hymain sciēces. He him self saith
that he hath taken hys beauty, not of men
but of hys father, who sayd vnto hym: And
Jhon. xiii. the I haue glorified, and the I shal glorify
And wilt thou then that Christ, which is ỹ
light of the world, shulde haue neede of the
light of Aristotle? That hery dry, cold and
Jhon.i. dead Theology serueth to make thē proud,
to presume of thē selues, to contend and to
deceiue the blynd ignorāt people with per-
swading thē falsly to repute thē for diuines
peaz to begile them selfes, that albeit ỹ thei
be darkenes in deede, yet they thynke them
selues

selues to be the light of the world. and ther
fore humble not theyre hartes to pray vnto
God to geue them light. I wil not say that
we cānot serue our selues of al the humain
sciences in the honoure of God, yea and of
oure synnes, inasmuch as of them we may
take occasyon of vertue. But I say in deede
that they be not necessary to make vs good
deuynes. For to that it behoueth a superna
tural lyght of God, wyth clennes and puri
ty of hart. And this lighte we oughte euer-
more to demauud of God with feruēt prai
er, we oughte also to seeke the hearynge of
gods word, and with humility to exercyse
our selues in studying ye holy scriptures, to
the intente, that as true and good dy-
uynes, we maye render vnto
God all honoure and glo-
rye by oure sauioure
Jesu Christe.
Amen.

The.vii.Sermon.

Howe a Christian oughte to make his last wil and testament.

IT is commonly the custome of men in their testamētes, and last wyls to say: I leaue. I bequeath, I geue, wythoute once sayinge I take or cari with me wherein certes they be sarre deceiued because they take that, whych they ought to leaue behynde thē, and go wythoute carpinge that whych e is very behofeful and necessarp. Wherfore to the entent they shuld no more erre on ꝑ behalfe. I wold we shuld consyder and weyghe how a true Christian shuld make hys wyll.

When that be either fooles, mad, phrantyke, neyther cā, nor yet know how to make a wyll, by reason they haue not wytte to descerne good from eupll, what is theires, or what is not, what to take, nor what to restore or be queath, nor yet to whome nor in what maner. And if happely they go about

to

to make their testamēt, it should be but vain and of no force God alloweth it not as a thing made of a parson witles. Wherefore he that is willing to make a testament effectual (as expedient is to him that will be saued) behoueth to haue very good spiritual iudgment, a liue li faith in Christ, and an vnderstanding and light aboue a natural mā, he must also be the sonne, and lawful heyre of God.

And then he may say: I sound of mynde, and ready of spirit and remembraunce, albeit as touching my flesh syck make my testament, and bequeath first of al my being and substaunce to god: he gaue it to me and also preserued it, and of hym I recognise to haue it, and for it I render him thanckes. I leaue to him likewise the giftes, graces, benefites temporal, bodely and gostly, that I haue had, or shall heare after receyue: for they be his, and from hym by grace I acknowledge to haue receyued all, as Paule sayeth, what hast thou, that thou hast not receiued at gods handes. Yea for asmuch as al the slaunders, misreportes, persecuciōs, sickenes, and mysfortunes, which I haue al ready or shal from hence forth suffer, and euen death self, I confesse (by the vnderstanding that the Lord hath geuen me) that thei

haue

haue beue and shalbe his giftes and graces geuen and graunted of a great loue for my wealth and profit: wherfore as his deuyne rewardes I graunt to haue had thē of god, for them I thancke him. and as hys owne I leaue and restore them to him.

And for so much as I cānot but acknowledge that I haue gone alwaies backward from him so often as I wolde rule my selfe by my blynde iudgement, folysshe wisdome and deuelisshe spirite, nether did so much as go one steppe forthe toward God, but whē I was moued, dryuen, and thrust forwarde of his holy spirit. Wherefore I commit to the highest God my most deare father, and to his gouernance, al the world and specially my self, in him (as I may) I wil helpe my selfe with myne owne wytte, and fredome, namely by makynge it obedyent to hym.

Moreouer if euer I haue spoken or shal from hence forth vtter any word, if I haue done or shal do any worcke, that is to hym pleasaunte, if I haue had or after this tyme shal haue thoughte desyre or wil, that good is. I geue it to God, and at hys handes I professe that I haue had al my goodnes, so that if it were gods wil, to take from me al that he hath geuen me, there shuld in me remayne nothynge but onely sinnes: those are

myne

myne own, and al other thinges be his.

Thus be my sinnes if I should go before gods presence. I were but dampned, if I were mynded to make satisfaction I could not, no nor yet any sayncte that euer was, ther is none whose loue is so greate to take my sinnes vppon him and satisfy for them, and appease gods anger saue Christ alone, wherfore to him I bequeath my synnes. I leaue to hym my pride, vnkindenes, vnbeleue, mistrust, arrogancy, enuy, wrath, ambitiō, and al my vnnumerable wickednes, I geue to him my euil thoughtes, affectiōs, and desires: to be short I make one fagot & boundel of al my offences present, past and to come, and geue them to Christ haupyng sure fayth, and stedfast hope, that he wil accept them for his own, and hath euen alreadi taken them, and for them hath satisfyed on the crosse. hys father layed them on hys necke. and he did not ones agayn say it, but of great loue allowed them for hys, and to consume and burn them in the flame of his deuine loue, he bore them on his innocente shoulders vppon the crosse, (as Peter writeth) and so was offered a sacrifice for vs. Esaye. liii. i. Peter. ii.

Now seing I haue left al my sins to Christ and geuen to God my substaunce, and being, withal other giftes and graces, that he

bestowed on me. I remayn naked wythout eyther good or cyvil, and truly to say, I am rather nothyng. In that I haue restored to God my beinge that I hadde by creation and byrthe.

But for because it is impossible that he shuld saue me wythout being, and so it is ỹ he wil saue me, therfore first I carye wyth me Christ him selfe, which is my life. God hathe so loued me, that he hathe geuen hym selfe to me. ffor so hath God loued ỹ world that for theyr synns he hath geuen vs his only begotten sonne. I carye also with me hys spirit, that was of his eternal father geuen me of his most royal liberaliti, as wel declareth Paule, wher he sayeth, God hath sent the spirit of his sonne into our hartes wher by we cry and cal father, father.

Jhon. iii.

Gala. iiii.

And in that he hathe geuen me hym, he hath restored me to my self and former being. With a new substance and nature spiritual, so that for the possibility of my saluacio. I haue a being: but yet lacke I treasure to discharge my great dets, and to appeare rych in goddes syght, in consideracio wher of I beare with me Christes watchyng, abstinences, trauayles, prayers, persecutions, slaunders, I take with me hys teares, hys swet, hys bloud, and al that euer he dyd or

suffered

ſuffered in thre and thirty peres is myne e-
uery deale, and with liuely faith I embrace
it as for mine owen, I carry beſide this with
me hys pacyence, mekenes, loue, and a-
nother hys deuyne vertues, his gifts and gra
ces, hys treaſures, and al that he hath mere
ted and deſerued, hys lyfe, paſſion, deathe,
reſurrection and aſſenſion be mine, ye all ỹ
euer he hath done or ſhal from hencefoorthe
do is mine, and what nedeth more to ſay. If
God haue geuen vs his owne ſonne, howe
hathe not he with him geuen vs al thynges Rom. viii.
wherfore with faithe I embrace my ſweete
Jeſus for mine owne, he is my rightwyſe-
nes, wyſdom, raunſome, and holines, he is i. Corin. i.
my ſtrengthe, he is my ſpirite, my lyghte,
lyfe, hope, and al my goodnes, euen Chriſt
him ſelfe in hys laſte wyl bequethed me all
ỹ he had of the father. Wherfore he ſayth:
I ente[illegible]tayne you at my table as my father
hathe vſed me, as my father hath made me Luke. xxii.
hys heyre ſo nowe I ordein you. I wil that
as you be my brethren ſo you ſhalbe my fo-
lowers. And in another place he ſayeth: I
haue loued you, as mi father hath loued me
ſithen I am nowe through Chriſte ſorych
of treaſures, vertuouſe, and graces. I ſhal
be hable not onely to ſatiſfy for my dettes,
but alſo to purchaſe infinite paradiſe, when

soeuer they shalbe soulde.

Who shalbe nowe either to accuse or condemne me, after that Christ hathe thus clothed me with his innocency, rightwisenes, holynes, loue, with all his vertues, graces, treasures, merites, and with his own selfe. I may with no lesse boldenes and suretye, then Christ, appeare before God, I am his sonne, as he is, and heyre of heauen, semblably I am innocent as Christ is nowe that he hathe satisfied for me, and payed my ransome, and rewarded me wyth his innocency, Christe saied: I hallow my self that they also maye be holye, euen he is oure holynes and we be his members. Wherfore it is as possible for God not to loue me, as it is possible that he shuld not loue Christ, by reason wherof Paule sayeth: who shall deuide me from the loue of God that is in Christe Jesu. It must nedes be that he be saued which wyth lyuynge fayth embraceth Christe for hys owne. And considering that the treasures, and merites of Christe are infinite, and able to enrych a thousande worldes, I entende not to carpe with me anye other merites, nor spirituall ryches saue those that Christe hathe prouyded for me, for they be not onlye sufficient for me, but also ouer aboundaunce and vnmesurable.

Roma. viii.

Then shoulde I do no small iniurye to

Christe,

Christ, if I should search to store my selfe by any other meane or shift, although I might do it never so easely, nay rather with Paul wyl I recken al other thynges as myre and dyrt so that I haue Christe, with whome alone I wil appeare before God, and of and by hym wyl I glorye and make boaste, yea God forbyd, that I shuld make my auaũte of any thing, saue of the crosse of our Lorde Jesu Christ of whome only hangeth al our health. And albeit al the saintes be ryche by meane of Christ, neuertheles, if they had mynes of theyr owne moste plenteouse, and wolde geue them to me, yet wolde I none, my Christ is inoughe for me, with him had I rather suffer, then take pleasure and ioye without him. It would be a thing pleasaũt to me, if euerye man shulde make prayer to God for me, not because I myght purchase or haue anye other treasures then those that I haue of Christ, but that I might by liuely faith euery day acknowledge, possesse and embrace those ỳ I haue receyued of Christe and counte them for myne and so enforme my selfe, I my selfe were it not by Christe, shoulde not knowe what to aske, for in him is al and without him al other things be but mere vanitie, onely this peticion I make to him, that he vouchsafe euery dai to geue me light and vnderstandinge, that I may haue

Philip. iii.

Galath. vi.

wyt to accounte and take hys treasures for
mine owne. Wherfore if any man wil pray
for me let hym not tarye tyll I be deade, for
then I canne no more encrease in lighte and
grace. Let him pray now, that I may grow
in faith and more and more instruct my self
of Christes riches. I am wel assured that in
purgatorye I shall not come, bothe because
there is founde no other purgatorye but
Christe in whome at the full be purged and
punished al the synnes of the elected, and al
so because in case there were one, yet Christ
not by my merites, but by hys mere good-
nes dothe satisfie for al my synnes, tres pas-
ses, and paynes, and for as muche as hope
neuer made any man ashamed, nor confoun
ded anye persone, that hadde it in hys harte
(as Paul wrote) therfore am I sure and sec-
ker that he wyll saue me without other pur-
gacion. We cannot promesse oure selfes to
muche of goddes goodnes, no we neuer can
be hete vs so much, but he wyll recompence
muche more, I wyl not suffer therefore that
after my syfe anye good be done for me.

Rom. iii.

Truth it is that if I haue any goodes them
must I leaue to the poore flocke of Christe,
not because they shoulde praye for me, that
am al readye saued. but for the vse of other
that lyue, and shalbe borne, as Christe dyd
and also because the rather they maye lyue

Jhon. vii

godly. and knowe that they shal neuer lacke that be hys, and put theyr trust in hym. To whom be alwayes, honoure and glory through Jesu Christ our Lord Amen.

¶ The. viii. Sermon.

Howe we shoulde answer the deuel when he tempteth vs. Namely in the ende of oure lyfe.

The Deuel (as Peter wryteth) seketh alwaye to deuoure vs but chefelye he is busye at the houre of death, by reason then it standeth hym in hand so to do for his owne behooue. and our greater endomage and harme. Then vseth he al myght, power slepghte, decepte, and malice: wherefore I thynke good that we shulde search howe to make hym a vnsweare and by the assistence and ayde of gods grace to vnderstand him and get the vpper hande of hym. 1. Peter. v.

He is constrayned speciallye when wee aproch nere to oure death, to throw vs into a bisse and pit of desperacion, or els to set vs in pride and presumpciō: if he shal percepue that thou either put trust in thy self, or confidence in thyne owne workes, he will not goo in hande to make the despayre and mi-

ſtruſt gods mercy, but rather ſtabliſhe the in that erronpouſe opinion of p2pde of thy dedes, on the other ſyde if he fele that thou haſt all thy hope in God: then wyl he ſhew the on the one partie the multitude and wic kednes of thy ſynnes, and on the other partie goddes wrathe and ſeuere iuſtice, he wyl tell the how thou art in a maze and perplexitie not able to be ſhaken of, or wonden out of, and by makyng the to fele thyne offences, otherwiſe then euer thou dyddeſt in thy healthe wyll go aboute to take oute of thy harte the paſſion of Chriſt, and all the great goodnes, mercy, and loue of God, & finally to proue the damned, he wyl bryng for hys purpoſe, euen the holy ſcriptures.

But I wyll that al hys temtacions ſerue the to the honour of God and ſaluacion of thy ſoule as they do ſerue the turne of the elected, to whom all thynges woorke to gether for theyr wealth, fyrſte of all I warne the, that thou maintein not thy ſelf for good but admit and graunte all the euill that he ſhall reherſe of the and thynke, that he hath not ſaied ſo muche, but that it is much more and thanke God that now at laſte he hathe bene ſo fauorable, to make the cõſider thy ſinnes, wherin he vſeth the deuel for an inſtrument, to the entent that by the knowing of them, thou ſhuldeſt take occaſion to hum-

Roma.viii.

1.Jhon.ii.

ble

ble thy selfe, and to cal Christ to thy remembraunce, whyche to scoure and clense them hath not onlye reputed them for hys owne, but also dyed for them vpō the crosse, graūt thou hardely that thou art a greate ryballde and noughtye withoute exculpynge thy selfe in anye wise, and that thy sinnes are innumerable. Confesse that thou could neuer satisfye for one alone, and that thou were the moste damned sinner of the world if Christe had not delyuered the, and styl prompte thy selfe with those matters, whyche maye further the to come into desperacion of thy self

But if the deuel wait to bryng the to despayre of Christ, thou may in no wyse cōsent therto, but stedfastly put thy trust in hym. And my mynd is that thou say to him thus: If it were good for me to mistrust Christ, ꝑ neuer wouldest haue persuaded me therto but rather haue drawen me from it, wherefore in that thou woldest putte me in mynde to mistruste Christ, thou makest me stronger in my hope and trust.

Thou shalt say to him, that when he caused iniustly Christ to dye, whych was an innocent, he lost al his interprise and iurisdiction, that euer he had or possible might haue ouer man. And if he procede forth to induce the to despayre, by settynge before the thy greate synnes, I wyll the to say to hym. To

to

4 Jhon. ii. to Christ, which (as Jhon wryteth) is myne attournei and aduocate, he can make the an aunswere for me, reason there with hym, if thou haue any claime or title in me, as thou sayest, doest thou not know that he hath taken my synnes for hys owne, and hathe for them made satisfactyon most plentuously, therfore hast thou no ryght in me at al.

If he chaunce to say his death is not inough to sane the, answere him: if Adam by tasting one apple with one only sinne was hable to damne me: how is it that so manye holy workes of Christ, which tasted for my sake of great loue the most bytter death, be not sufficient to saue me. If the disobedience

Roma. vi. of Adam had power to condemn me, much more the obedyence of Christe is stronge inough to saue me, yea the gift of Christ is aboue and excedeth the synne of Adā, Christ hath more auayled and holpen vs, then Adam annoied and harmed vs, by reason the light of Christ is of more force & effect then the darkenes of our fyrst parent, the goodnes of Christes surmounteth and passeth ẏ malice of man, and his vertue preuaileth aboue oure frailty: one teare of Christe hathe bene more pleasaunt to God, thē al the sins of the world be displeasaunt, Christ hath be able to do more to appeace hym, then we to prouoke hym to auger, Christes liuing was

more

more formal and ordinary, then oures was out of order and frame. Christ hath doone more to the honour of God, then we haue done to his dishonoure. Wherfore I maye wel say, Christ that is my wisdom, rightwisnes, holynes, and redempcion is sufficient inough to saue me. 1. Corin. i.

And if haply he should say, it is not sufficient for thy saluacion to beleue in Christe, the behoueth to keepe his commaundementes, thou must loue God wythal thy hart, & thy nepghbour as thy self, and desire nor couet any thing worldly, which thinges because thou doest not, ergo, thou art dampned, if fayth only wer inough I also and al the deuels should be saued, because (as it is writtē) euen the deuels beleue and feare. They beleue that God made and created heauē and earth, and that Christ came, dyed, rose, ascēded into heauen, that he sent the holy ghost, and that he shal come to iudge the quicke & dead, and yet are not we therfore saued, and that because we obserue not his deuine preceptes. Wherfore thou also art but lost, he wyl thus labour to bring the vnder the law to thinke that thou must be iustified not by Christ, but by performinge and fulfillinge of the lawe, to the end ỳ thou should despair. Jacob. ii.

But I wyl that thou make answere and say: if thou diddest beleue as by gods grace

I beleue: that is, that God for thy wealthe hath created the worlde, and semblably preserueth it, in such sort that thou couldest fele in the creatures the loue of God, and likewyse wold beleue firmely, that Christ came and dyed for thy sinnes, for to saue the, and for thy sake and profit, and in lyke maner of the other articles, thou also should be saued, and then, when thou haddest a liuely feling of the goodnes and loue of God thou woldest loue hym, and thy neyghbour likewyse, and beynge raupshed into God woul dest begynne to set litle store by the world as al good Christen men and women do. If it
Deu. xxvii fortune that he say: he is cursed that kepeth not and obserueth the lawe, wherfore thou
Galath. iii. arte one of myne, saye to hym agayne, for
Roma. vii. that cause Christ dyed on the crosse, for to deliuer me from all curses, and in so much as I am al readye of Christ, I am deade to the lawe.

Agayne if he replye saying: wher be thy workes, wherby thou trustest to be saued? answer, I trust not to be saued bi mi works for they be such that if I should haue regard or respect to them, I feare me to be damned yea I were surely acertained of my damnacion. I hope only to be saued by Christ, and
Rom. viii. hys workes, whyche be myne owne, and so much rather myne, then they I dyd my self

as that the spirite of Christe geuen to me is more entyer to me then myne owne life or any other thyng.

Further if he shulde endeuour to proue the to be none of the elect, by reason of the innumerable, and outragiouse synnes that thou hast committed, for prosperites, or aduersities thou hast had, for the great euylles wherin thou art founde at thy deathe, or for the temptacyons thou haste sustayned, sayinge, that God preserueth his elected from the lyke euyls. Make hym answer and say: rather dothe God practyse them in diuerse such manners, albeit of euery thing they be certified to the honoure of God, thou shalt moreouer say to hym thus. I geue more credite and truste to Christe, whiche when he was deade for me on the crosse, tould me I was saued, then to the, that arte alwayes a lyer and father of errours. I wyll thou tel hym, how thou geuest more fayth to Christ alone, then to al the reasons and authorities of the world: thou may by syde thys saye to him, the spirit of God beareth witnes to mi spirit, that I am the sonne of god and to him muste I rather truste then to the. When he shall saye, if thou were the sonne of God he would not leaue the in such punishmentes, as thou art in, but would geue the some release and easement, answere hym: In case it Rom. viii.

wer

were as thou sayest Christ shulde not haue bene the sonne of God, sithen on the crosse he had no comfort, nor sensual taste or feling so that he sayd: my God, my god why hast
Mark. xv. thou forsaken me: it sufficeth to me that he sheweth me so much fauoure, for I am contented with all that pleaseth hym, as Christ also was. yea in his sufferinge, he felt exceedingly the infinite loue of the father.

Beside these if he say: thou art the sonne
Epheſi.ii. of Adam, ergo thou art accursed, Answere thou thus: I am blessed agayne by bringe
Jhou.i. borne of God, and by meane of that blessed sede Christ as God long agone promised Adam when he sayed: In thy sede al nacyons
Gene.xii. shalbe blessed, thou shalt tel hym: how thou art despoiled and bereft of the old Adam, & clothed with Jesu Christ as Paul teacheth
Roma.xiii. and aduertiseth the,

What time as he shal declare to the that Christ is wroth, angry and sharp: make him answere how Christ is not such one, for he is the health and hope of sinners, and whyleste we be in this life present he is vttered to vs, pitifull, sweete, and oure Jesus, that is, our sauioure, and al be it he seme to speake sharpe, and cruel wordes to the woman of
Matth. xv. Canany: yet in heart he gaue her confidēce and boldnes, and shewed him self to her ful of swetenes and loue. In dede at the day of

iudgment

iudgement to the damned shall he be shewed angry, & wrathful but in the meane tyme till that day while we be here in this present life, he is shewed pitiouse to al, and principally to the greate synners.

And if it so were that he wolde saye thou art not truly confessed, nor hast rehearsed al thy synnes, and the circumstaunces of the same, ne hast examyned sufficiently thy conscience, nor yet haste not that pure perfecte greate and vnfayned sorowe for thy synnes that thou of dutye shuldest haue, thou haste not satysfyed for these so great an innumerable dettes, that thou haste towarde God, make hym thys answere and saye: thou art a seruaunt and not a iudge: or to saye more truly, thou art al ready iudged and condemned, seing thou beleuest not in Christ, & wouldest thou iudge me? trouble thy selfe no longer in prouynge that I haue failed in al, for sure I am, and fully I beleue to be saued, not by workes by reason they be vnperfect nor yet by the worthynes of my fayth, for in that also I am not perfect, because I beleue not with so great a faith as I oughte, but I beleue I shalbe saued by Christe, and not by my workes. Jhon. iii.

He wyl saye: thou art not worthy to be saued, saye thou to him for a ful answer: the vnworthy be saued so often as they acknowe-

ledge

ledge theyr owne vnworthines, go hartelye for healpe to Christe, by whose meane they be come worthye.

Where as he shal laye to thy charge that thou arte one of the worste of the world, say to hym on thys wyse: oure infyrmytyes be but small in comparision of the infinite merites of Christe, and of the incomprehensyble mercye of God: and the more great that my sinnes be and without number, so much greater shalbe hys glorye in deliuering me, and I with so muche the greater trust pray as that if he wyll heare me, it shall be more to hys honoure and glorye. And when I cōsyder and call to remembraunce, that my sweete and louinge brother Jesus Christ the sonne of God, whyche for my sake dyed on the crosse, and wolde agayne innumerable tymes for me, if neede were, and that I am hys owne for so manye causes, and that he may determyne of me after his own mind. For so muche as hys father hathe geuen hym full power in heauen and earth: when I consyder thys, I say, I canne in no wyse doute of my saluacion.

If he efte soones reason thus: thou haste done no penannce for thy synnes, answeare on thys manner: that can I neuer doo, if I shoulde alwaye stande in the fyre, Christe hathe done that for me on the crosse moreo-

uer,

uer Chriſte is myne, the father hathe geuen hym to me wyth al his merites, al the good worckes, that euer he dyd are myne, wherefore I maye with his deuine riches, and treſures ſatiſfy for al.

After thys manner I wolde thou ſhulde aunſwere him, when ſo euer he ſetteth afore the thy ſinnes, and infinite dettes, that thou oughteſt to God for the benefites, thou haſt receyued wyth dyuerſe and ſundrye vyces whyle he tempte the, but ſpecyallye wyth deſperacion, wherwith he tempteth euen ỹ ſayntes he wyll put the in mynde and myſtruſte that Chriſte hathe forſaken the: but make anſwere that he neuer forſoke perſon that truſted in hym, but becauſe he wold forſake none of vs, he was myneded to be forſaken him ſelfe on the croſſe, and if he ſhuld at anye tyme forſake and refuſe vs (the whiche is a thinge impoſſible) it ſhoulde be for more glorye of God, and we oughte not onlye to be contented, but alſo to take it for a ſynguler priuiledge and prerogatyue. It behoueth vs to ſtande ſtronge in the faythe, and thynke that afore God the paſſyon of Chriſt can do more to cauſe him to loue vs, then oure ſynnes canne procure hys hate toward vs, we had neede to bewel armed with ſpirite, faythe, and grace, for learning ſuffi-

ceth not to know howto answere, and wote thou well that Christe was tempted, and
Jhon .xv. specyallye at the ende, wherefore he sayeth: the prynce of thys world is common, but he hathe gotten nothynge of me.

And if he canne not wyth these armoure hurte the, he wyll tourne ouer the leafe, and saye thus, and al because to deceiue the. Go to thou hast all readye vanquyshed me, I was mynded to bring the into desperacio, but I coulde not. Thou art saued: & by & by
ti. Cor. xv. wil ỹ angels come to fet the. He wil appere to the lyke an aungel of light, and say to the as he did to sayute Hilarion. Hast thou serued God so longe, hast thou done so many good deedes so greate penaunce, geuen so many good ensamples, saued so many souls and albeit thou hast committed sinnes: yet arte thou cõfessed of them, thou hast done penaunce, thou hast taken pardons, thou hast gone for indulgences, thou kepeste the commaundementes, and beside these done manye voluntarye workes that thou wast not bounden to do, wherfore why shuldeste thou feare. Thou shalte be safe and sure, if thou be not saued, then shall none be saued. Yea thy good workes be ouer plusse, more
The Diuel is a lyar. then sufficeth, whiche thou maye sel or geue to other, whiche if thou do not the church of

Rome

Rome shalbe the heyre, and thou shalt enrich their treasury of indulgence. What ferest thou therfore: hast thou happely gone another path or way. Albeit thou haue admitted synnes, yet seest thou not how thou art wel disposed at the last, only stād stoutly in the trust of these thy great and many good workes suffer thys sycknes, and death for the remission of thy synnes, and thou shalt be more then saued, only oftē remember thy self. Of thy good workes. Then it is expedient for the to say thus. Thou wouldest that I shuld trust in my workes, and I haue no feare of being dampned, wer it not for my workes, I geue thankes to my Lord Christ Jesus, whych hath geuen me the grace to counte my workes for a thing of nought, & for such, that euery one of them I deserue to be punyshed, thou magnifiest my worckes, to draw me backe from the confydence of Christ, but by gods grace, thou shalt not be able to do it, I fynde that I am vpon a litle bourd in the sea tossed with myghty wynds and haue embraced and be clepped a strōg pyller or rocke, and thou councelest me to leaue it, and to sticke to the rotten thynges whych if I shuld do, the windes would carye bothe me and them into the sea. Rather I wyl perish with Christ which is a thyng

Jhon. viii.

impossible I then lyue wythout hym, no I can not put my trust holy in Christ vnles fyrst al together I dispayre of my selfe and myne own works. Wherfore it is necessary that we despoile our selfes of al trust in our own workes, and by fayth and hope, clothe vs and arme vs with Christ and in hym put our hope, and although we haue not that great fayth, yet in no wyse ought we to despayre, because if at the first he do not, yet at length he geueth it to hys elected at theyr death, as the Prophet Abacucke told a fore hand, when he sayed, Lord when they shal be neare to the death at the latter ende, betwene thys way and the other, thou wylt make knowen to them Christ and his great benefits, and wilt open to them the bosome of thy graces by Jesu Christ our Lord.

Amen.

The.ix.Sermon.

☞ Howe aunsweare is to be made at the iudgment seat of god

A Felon or gylty person, that canne not flye, but of necessity must appeare at the sessions assise, or law day afore ẏ barre, pycketh out and choseth him for hys ayed and succoure, attourneys, protectours and counsellers, and goeth deuising how he

may

may be defended, namely in a matter touching life and death: which thing it standeth vs in hand more to do. In so much as, that we being ful of sinnes, must appeare before the high iudgment seat of gods iustyce, and when iudgment by definitiue sentence is geuen against vs, we shal lose paradise, soule, grace, God, and al goodnes without recouery, and be throwen into the depe pit of hel therto remain and abide in fyre euerlasting. Wherfore me semeth it wer expedient to imagin what way to take, what answere to make, with what reasõs to arme vs, that we may haue the matter to passe on our spede. Roma. v.

Firste of al an vndouted matter is it, that we al haue sinned in Adam and beside the originall sinne haue innumerable actuall, ne can be saued, onles firste we be absolued and forgeuẽ, and that must nedes be whileste we be in thys lyfe for afterward is no more redemcion at al. To the glotten was denyed one droppe of water. Luke. xvi.

Wherfore necessary is it to know ꝑ ther be two iudgment seates of God: the one is of ryghtwisenes, the other of mercy, grace, pitie, goodnes, loue swetenes, and liberalitye: as Paule speakynge of thys laste sayth: Let vs go boldly to the trone, and bench of gods grace at the firste bench sitteth God, & Heb. iiii.

Chriſte kepeth reſidence at the ſecond. Now as for the ſynners, if they wil be ſaued they muſt go al to the bench of mercy to aſke and cal for pity, and not iuſtice, for fauour & not ſtraytghte reconyng, becauſe we haue al ben vniuſte, and withall our rightwiſnes, and good workes be not hable to withſtād gods
Pſal.cxliii. rightwiſenes, wherfore Dauid ſayed, Lord none can be iuſtified in thy ſyght, if there thou wilte ſee a reconinge, and in a nother place. Lord if thou wilt puniſh our iniqup-
Pſal.cxxix. ties, who ſhalbe hable to abide? & Job ſaith
Job.ix. I knowe that man can not be iuſtified if he ſtande face to face afore God. And in a nother place, what thing is man that he ſhuld
Job.xv. be cleane? the heauens be not cleane in hys ſyght. And Jerempe wryteth thus: If thou
Jeremi.ii. waſhe the wyth Nitrus thou ſhalt neuerthe les be ſtayned. And Eſaye ſayeth: our right wiſenes be lyke the clothes of an vncleane woman: and Salomon witneſſeth the ſame,
Prouer.xx ſayinge who is he that can ſaye my heart is cleane. I am pure and innocent from ſinne wherefore ſayth God by Jeremy, why wyl you ſtriue with me in iudgment: As though he ſhulde ſaye you are fooles, if you thynke your ſelfe hable to wythſtande the iuſtice of God, ſeinge your ryghtwyſenes is vncleane and that ſo muche vncleaner, as that not only

the

the woorckes, but also the verye inwarde thoughtes, affections, and desyres shalbe examined, and tryed. Therfore sayeth God, I wyl searche, trye and proue Jerusalem wyth lanternes, it is moste profitable to go to the benche of mercy. And say with Dauid, Lorde I shall come afore the, not wyth the multitude of my workes, but of thy mercye, and in case thou be somemoned and called to the throne of iustice. Appeale to the other benche of mercye, for as from the iudgemente of a Lorde subiecte to the Emperour a man maye appeale to Cesars iudgemente seate: so may a man appeale from the bench of iustice to the trone of merci as to the higher courte. In as muche as James wryteth mercye excelleth iustice: it is seene that Ezechias, after sentence was geuen vpō him at the benche of iustice, because he appealed to the other trone of mercye had graunted to hym, that he shuld lyue fiftene yeres longer And Dauid by appealynge to mercye caused the sentēce to be reuoked, which was geuen that he shulde dye. And what tyme that seruaunte of whome the gospell speaketh, sayed, haue pacience wyth me and geue me respyte: he appealed to mercy and was herd In lyke manner is it and hathe be of al sinners that be saued.

Sopho. i.

Psalm. xb

James. ii.

iiii. Reg. ii

ii. Reg. x. i.

Math. bii.

Nowe muste we doo in the same wyse, I meane when we be cyted to the court of iustyce to render and yelde an accompte, then must we appeale to mercy, and saye: we be deade throughe Christe to the law, and ther
Rom.vii. fore to iustice also, which iudge after ỹ lawe are we deade, then hathe iustyce no iurisdiction vppon vs at all, no thoughe it were the greatest synner of the worlde, saye thou to God, I am Christes, thou gauest me to him as Christe sayeth, they were thine, and thou
Jhon.xvii. haste geuen them to me. Moreouer Christe hathe redemed me, therefore am I hys for manye causes, I wyll therefore stand to his iudgemente, thou haste geuen hym all pow-
Mat.xviii. er in heauen and in earthe as hee hym selfe sayeth, to me is geuen all power in heauen and in earthe, wherefore he maye doo wyth me thynge that lyketh hym, and as to hym semeth good, he is my iudge as Christ hym selfe sayeth, the father hathe geuen all
Jhon.xii. iudgmente to the sonne, it is therfore his duty to iudge me. But as in a nother place he sayeth he came not to iudge but to saue the worlde, saye therefore to Christe, doo thyne office, saue me, for thou cammeste, and thy father dyd sende the for that intente, I feele all readye thy power, and in my hearte thou sayeste to me, that because I truste in the,

thou

thou wylte saue me, all readye by thy grace haue I put in the my confidence and hope, and he that beleueth in the, can not be damp- Exodi. xix.
ned, saue me therfore according as thou art bounden by a couenaunt made. And al be it thy conscyence accused the, and all the deuels beside laied to thy charge, yea though iudgement wer geuen against the, yet so lōg as thou art in thys present lyfe, it is alwaye lawful to appeale to the mercy of God.

And if it wer so, that by force thou shuld be drawen to the court of iustice, crye oute wyth Esay, & say to Christ: O Lord I suffer violence, make answere for me, healpe me, Es. xxxviii.
forsake me not, I chose and wil haue the for my attorney and speach manne: not because thou shuld defend my iuste accomptes, and true reckenynges, for I haue none such, but to the intente thou shuld take my synnes for thyne, and reward me with thine innocency holynes and ryghtwysenes. Thou hast all readye satisfied for me on the crosse and appointed me by adopcion to be the sonne of God, wherfore I cā not be damned, no not one shalbe found that dare accuse me, being Rom. viii.
one of goddes elected.

Moreouer if thou be mynded and wyllynge to appeare wythoute daunger at the benche of goddes ryghtewysenes dyspoyle

first

Christe thy selfe of the olde Adam, and apparel the with Christe (as Paul exhorteth vs)
Colloss. iii. & thou shalbe safe. ffor in so muche as thou haste embraced him for thine owne, thou canst not be damned although thou haddest committed all the sinnes of the worlde. As a woman greate with childe cannot be punished
Apoca. iii. no more can thou, if thou haue Christ in thy
Jhon. iii. harte, or rather (as Christe sayeth) he that beleueth in the son is not iudged he is so assured of hys saluacion, that there vedeth no examinacion to be hadde of him, he is one of Christes mẽbers, and hath his spirit, wherfore he can no more be dampned then Christ because he is knit to him by liuelye fayth.

If it be so that God wouldе make there with the a reckenynge, saye to hym howe
Esaye. liii. thou hast made it wyth Christ, for as he put on Christ all our iniquities and sinnes (as Esaye sayeth) and with greate loue accepted them for hys owne, and bounde him selfe to make satisfaction for them. Wherfore thou shalt say. Lorde if thou haste anye reconing or matter agaynste me, make it with Christ he knoweth well howe to answere and can declare that he hathe satisfied for them.

In case be that any must be dampned for the synnes I haue doone, it is Christe, that muste be dampned, and not I good Lorde,

for

for albeit I am he that commptted them, ne uertheles Chriſte bounde hym ſelfe to ſatiſfye for them, and that by conſente and good wyll of hys father, wherefore who ſo euer beleueth ſpuelye in Chriſte is all to gether ſafe and ſure.

Beſyde thys if God wolde needes make the audite and accompt wyth vs, and wold ſaye: I am not contente wyth Chriſtes ſatiſfactyō for you. I wil that yourſelues make recompence for that you haue offēded (whiche is a thynge impoſſyble) all readye from the beginninge he is contented, and hath accepted that deuine ſacryfyce of the vndefyled lambe Chriſte Jeſus, whyche dyed on the croſſe to be obedyente to hys father (as Paule hathe wrytten) al readye is the right wyſenes of God ſatyſfyed by Chriſte more then ſuffycyente, we be all readye conſyled with God, and made his ſonnes, and ſo conſequentlye hys heyres he hath al readye geuen vs paradyſe, and when God hath once geuen a gyfte it neuer repenteth hym: wherfore the gyfte cannenot be called agayne by reaſon God is not chaungeable, I neuerthe les althoughe (as I ſayed) he ſhulde ſaye: I wyll that thou thy ſelfe ſatiſfye. Anſwere hym on thys wyſe: Lorde if I were as dere beloued to the, as is Chriſte, and had done

Philip. ii.

Roma. xi

and

and suffered lonynglye for thy honoure. All that Christ did and suffered, in this case wol deste thou not holde thy selfe sufficiently satisfyed for me: in case he grannted thereto. Thou shulde make hym this answer. Then is it all readye done. For in that Christ suffered I my self suffered. By reason I am chãged into Christ. Yea the true Christians, ẏ haue Christ in theyr heartes (as Paule sayeth let Christe dwel in our harts) maye pitiouslye lamente and complayne to of God, and saye to him: thou hast punished vs more bytterlye then we haue deserued, cõsidering that we offended and not Christe, reasone wolde thou shulde haue punyshed vs, oure wyll, and oure lyfe and soule, and not that innocent and vndefiled lambe Jesus Christ and thou hast punished Christ which is the lyfe of my soule. The harte of my heart, the spirite of my spirite (as Dauid sayth) God my fleshe and my hearte. God of my hart. Thou shuldest, if my deathe had not bene i. noughe for my synnes, tourned me into nothynge, and letten a lone that innocent, and iust Christ more deare and intier to me then myne owne soule wherefore I feele more that, that he suffered for me, then I shoulde haue felt, if I had suffered al ẏ torment possible on mine own body, but wel wyst thou

Rom. viii.

Psal. lxxiii

that

that I could not by reason of my frailty, abyde and suffer al, that I had deserued for my synnes, and therfore thou chose ỹ myghty and strong Christ to suffer for them in my steade, and moreouer hast set him in my hart to the intent that I should not only feele that he suffered also, but also that he myght geue me strength to be able to suffer,

Thou maiest also say: Lord albeit I haue synned, I am regenerate and born again by Christ, I am no more ỹ mā that synned, but I am a newe creature: wherfore thou cannot iustly punish me, because that spirit of mine that sinned, is dead, and Christ liueth in me, I liue no longer my selfe, but Christ in me. Punysh, kyl, and turne to nought that spirite of myne, that wyll of myne, spoile from me that olde Adam, that sensulialitye, and al that in me hath synned: and punysh not me, sithen by the newe spirite, that I receiued of Christ I am his most innocent creature. Galath. ii.

Moreouer thou Lord hast geuen me Christ withal his diuine treasures and graces, and that to be more surely myne, then I am my selfe, and in so much as he is myne entyer I am able to satisfy for al my dets. Rom. viii.

What fearest thou then O synful soule. Seest thou not that as the blud of Abel cried for vengaunce, so this bloud of Christ cal Heb. xii.

leth

leth for mercy and he cā not but muſt nedes be heard, one depēnes calleth on a nother I meane the bottomeles abiſſe of my ſynnes hath neede of the abiſſe of Chriſtes paſſyon and the abiſſe of Chriſtes paſſyon calleth to the abiſſe of the mercye of God. Saye therfore to Chriſt, O Lorde make thy mar-cye marueloꝰ and wonderful, thou ſaueſt them that truſte in the, cry ſaue me for thy mercye ſake, take and embrace thine ỹ right wyſenes of Chriſt, and then cānne I be con tented thou ſay. Judge me Lord accordyng to my rightwiſnes. Let euery man therfore go to the court of the mercy of God, and if we be called to the barre of iuſtice, let vs ap peale alwayes to mercy, and ſee that neuer a man appeare before the throne of iuſtyce except fyrſt he be clothed wᵗ Chriſt through fayth and then he may be preſented boldly, as he that is armed with innocency & truth may be preſented afore any place of iudge-ment. And God ſhal accept them for ryghte-wyſe. To whome be all honours and glory through Jeſu Chriſt oure Lorde. Amen.

Pſalm. xli.

Pſalm. x.

Pſalm. vii

¶ The.x.Sermon.

By what meane to come to heauen.

Expe-

Experience proueth that euery creature hathe naturallye a desyre and appetite to resort to it own proper place and mansion, and namely man, because he is the most soueren creature of al other. And for so much as our natyue countrey is not heare vpon the earth, but in heauen is our place of reast (consideringe that al men haue thys desyre to go to heauen) I take it to be expedyente to weigh and ponder how we maye go together. Heb. xv. Collossi. i.

God hathe geuen vs Christ for an onlye mirrour, glas, squier, Maister, and guide, wherfore who so is willinge to walke thyther I meane to heauen, muste go the same path, that he hathe gone and troden before vs, because he knoweth ꝑ way most perfectly, and taught it to vs wythout any gile as wel by his examples, as by his words, therfore he that entēdeth, to go to heauen must follow him. And firste as he beynge in the shape and fourme of God was not proud, nor an arrogāt vsurper, nor ascribed to him self that he myght conuenientlye haue done, but contrariwise, was louely humble, of no reputacion, and tooke vpō him the shape of a seruaunte, or rather of a synner, and God layed on hym all oure wyckednesse, ye and most louingly admitted and allowed them Phillip. ii. Esay. liii.

for

for hys own, as though he had commytted them hym self.

Now in lyke maner, a Christen man being al ready regenerate and born agayn by Christ, & graffed into him by a liuing faith. Commeth down from heauen. that is from hys own pryde, and false excellency, for (as Christ sayeth) no man goeth vp into heauen but he that commeth down, that is the son of man and hys members. Wherfore by & by as a Christen man hath a liuely tast and feling of Christ, and his great benefyt he is humble, counteth him self of no value & nothing in his reputacion, for whē he seeth by deuine influence, the mekenes of Christ, his liberality, pacience, loue, goodnes, innocēcy, with other of his vertues, he is of force constrayned to feele his own pryde, vnkindnes, vnpacientnes, wyckednes, vngodlynes, and his other iniquities. And as God put vpon Christ al our synnes, and he with most tender loue receiued them: so wil this Christen man ascribe to him self al the offēces of the world: by reason that he perceaueth, that if God had with drawen frō him hys grace and had not born him vp, but ministred to him occasion and oportunity to offend, ther had not ben a syn in al ỹ world but he had don it wherfore he wyl attribute

Jhon .iii.

to

to hym self al, as though he had committed them in dede so that albeit in Christ, and by Christ he perceiueth him self innocent and safe, not withstanding of him self he taketh it, that he is most damned, and greatest synner of al the world and is forced to say that (whych Paul spake long a go) Christ came into the worlde to saue synners, whereof I am one of the chefe. 1. Timo. 1.

The second act of Christ was, that, after he was thus humbled, clothed wyth oure fraple nature, borne, and shewed forth to ỹ world, he liued al together for hys neyghbour, and sought only ỹ glory of his father and saluacyon of hys brethren, without any regard or respect to hym self (ỹ cause whye is) for that he was so full of loue, grace, fauour, truth, godlines, and all light, vertue, and perfeccion, wherfore cõsidering he had no nede to enrych hym self, he lyued holy to the wealth and benefyte of others, as Paul sayeth Christ hath not pleased hym selfe he was inflamed in such wyse wyth a feruent desyre to saue the world, for the glory of his father, that he being cleane swalowed vp in God, had no mynde nor consyderacyon of hym self. Mowe in semblable sorte that true Christen man, that seeth hym self the sonne and heyre of God, as Lord of all studyeth, Iohn. 4. Collossi. 1. Rom. xv.

F. i. not

notto lyue to hys own vse, but is holy bent to the benefitinge of hys brethren for gods glory, and beinge as it were chaunged into theyr nature feeleth al theyr good, and euyl as Paule dyd.

Next ensueth the thyrd acte, that lyke as ye world persecuted Christ, so it pursue hym and that because in sauynge his neighbour and sekyng the glory of God, he auaunceth and set forthe the grace, the gospell, and the great mercy of God: thrusting down submittyng, throwing down to the ground, & makyng nothynge of man: and because the world reppyneth at thys, therfore immediatly foloweth persecutyon, in lyke case therefore as the hoole life of Christ was one contynual persecution because it was godly, so chaũceth fytly and agreably to a true christian, that magnifieth the greate benefyte, whych we haue receiued by Christe, which thing is open and manifest in sundry places of the Actes of the Apostles. For immediatly as the Apostles had preached the gospel, they wer pursued, and so the case goeth in thys our time. More ouer as Christ was done on the crosse, from whence, he wolde not come down, althoughe in scorne it was sayed to hym, that if he were the sonne of God, he shoulde come downe of the crosse,

Actes.ix.

Mat.xxvii

and

and they wouldē beleue hym, but because he was the sonne of god, he wold not come downe, but abyde there. and wyth his own death make perfect our saluacion, in lyke maner also a Christen man must be transformed and changed into Christ crucified, so that wyth Paule he may say I am crucified with Christe, in such wise also knitte to hym on the crosse, that nothinge is hable to part me from the loue of God, whych is in Christe Jesus. Galath. iii. Rom. viii.

ffurthermore as Christ dyed on ỹ crosse so a Christen man, that lyueth in Christ, dieth to the worlde in such sort, that he passeth not of riches, honour, dignitye, kinred, frēds worldly pleasures, or prosperity cōsidering that he seeth by fayth that he is safe, happy, and sonne, and heyre of God, yea euen as Christ was buryed, so is he, so that ỹ worlde counteth him not only for a thing dead, but rotten, stynkyng and lothsome, wherfore he must say wyth Paule, the worlde is crucifyed to me, and I to the worlde. Ye beside this must ryse with Christe in newnes of lyfe, liuing after another maner then he did before that he was regenerate by Christe, because he is be commen spirituall he lyueth to the glory of God. Rom. vi. Galath. iii. Rom. vi.

And thus finally with Christ he ascēdeth Colloss. iii.

into heuē stāding, as touching his thoughts, affeccions, and despres, aboue in his celesti-
Phillip.iii. al countrp, so that he sap with Paul our con-
uersacion is in heauen, where he enioyeth & taketh pleasure and comforte in God. To whome be alwapes al honoure and glorpe, throughe Jesu Christ our Lord. Amen.

The.xi.Sermon.

Howe God hathe satysfied for oure synnes and hathe purchased Paradyse for vs.

God by hys absolute and free power mpght haue saued vs without anp sa-
tisfaction at al: In as much as the iu-
stice of God is contented and pleased of al that is liking his good wil: neuertheless he hath appointed from euerlasting by his de-
upne minde and wisdom, neuer to saue sin-
ner, onles first he wer fullp satisfied, and se-
then he percepued that we coulde not dooe it our selfes, he was minded to send into the worlde his sonne to make for vs satisfaction and laped on hym the iniquities of vs al, as
Esape. liii. Esap wrot. And he right louingly, although he were a verye innocent, toke them for hys own, and was contented to satisfy for oure offences, to suffer that we had deserued, and dye vpon the cros, according to his fathers

wyl,

wyl, as Paule wrpteth he toke our infirmi-
ties for his own and he hath borne oure ini-
quities and miseries, bi reason he came into
the world as though he had ben an offender
he toke a similitude of sin to serue our turne
on the behalfe of our sinnes & as though we
had ben most innocent, and he committed al
the sinnes on his wil was to go alone to the Esay. xliii.
death, and therfore he saied to hys disciples
in the garden: stand there in peace, rest, and
wythout care, and suffer me alone to enter Mat. xxiiii
into the battayle, and abyde on my boones
that you haue deserued. And metynge the
multitude he sayd to thē: whō seke you, they
answered, Jesus of Nazareth as thoughe Jhon. xiii.
they shuld haue said, we seke for him. which
hath vpon him al the sins of the world. And
Christ made answere. I am he, I haue takē
on me al the sinnes, loue hath layed them on
my shoulders, therfore if you seke for me as
a man in whom be al the synnes let my dys-
ciples and my elected passe as innocentes,
ease, satisfy reuenge, & do your wurst to me
which am cōtented to suffer for al one cause
also, wherfore Christe beinge accused at the
iudgment seat of Jerusalem, made no an-
swere was to shewe that they had agapuste
him all actyons, in so much as he had ēbra-
ced for hys owne al our synnes. It pleased

hym also to be crowned wyth thornes, as kinge of al miseries, & set betwene .ii. theues as the starkest errand theue of all, lykewyse was he contented to be striken and beaten for our synnes, as (Esay sayeth) he was smiten for our infirmities and bruised for our iniquities, and offences: God hath chastised and beaten him for the sinnes of hys people and by his wounds, & passions we be made hole, he payed that he owed not, (as Dauid saied) I haue paied those things that I toke not. And Esay also dyd say in the parson of Christ, you haue put me to trouble for your iniquities. He was contended that vppon hym should come al those infirmies, slaūders & rebukes, which we haue deserued for our syns, which thing Dauid signified in spirit in the parson of Christ where he sayeth, the rebukes, and reproches, wherwith they slaundred the, fel al vpon me, yea and those curses also, that wer due to vs fel vpō him, (as Paule sayeth) he hath redemed vs from the curse, in that he became a curse for vs. And lyke a godly shepherd hauyng on hys backe the lost shepe (for he hath his kingdō vpon his shulders) hath he born our synnes on the crosse, (as Peter sayeth) he hath born our synnes in hys body vpon the crosse and tree. Vpon it as it had bene an altar, to con

Esaye. liii.

Psa. lxviii

Esay. xliii.

Psa. lxviii.

Galath. iii

Esay. vi.

i. Peter. ii.

dempne

hempne our ſpnnes. wyth the ſpn that was imputed to hym, was he offered as a ſacrifice to be burned in the fyre & flame of gods loue, and to the Corinthians Paul writeth, he that knew no ſpn was made ſpn for vs. ii. Corin. v.
It was gods wyl and mynd, that he which was moſt innocēt ſhould be don on ỹ croſſe as though he wer not only a ſpnner but euē ſpn it ſelf and thus (as Daniell prophelyed was iniquity conſumed) and in one day god toke it out of the world. accordyng to ỹ prophely of Zachary, wherfore ſaynt Jhon ſaieth he appeared to take away our ſpns, and ſaynt Jhon Baptiſt ſayeth of Chriſt that he is the lambe of God ỹ taketh away the ſins of the world. Therfor when Chriſt ſuffered moſt louingly al that, which we haue deſerued, he ſatiſfied for vs, and purged vs from our ſpnnes. He after the manner of the prodygal ſonne, of an excedyng loue, ỹ he bare to the ſoul, when he had geuen hys deuyne treaſures of grace to the very open ſynners and harlots and had taken to hym ſelfe our ſynnes, as if he had done them hym ſelf, he made prayer to hys father that he wold pardon them to hym, and to hym he pardoned them, for we were not worthy: nether wold he yeld up hys ſpirit tyl fyrſt he had bowed down hys head that is vntyl he had moued Zachar. v. Jhou. iii. Heb. i.

1.Cor.xi. God, whyche is (as Paul writeth) his head to pardon vs to Christ therefore were ours sins ascribed so that iustly he merited that death for hys synns, not because he committed them, but because he admitted them for his own & so hath he satisfied for thē, not only sufficiently, but also more thē was requisite. ffor to God is one teare of Christ more pleasaunt, then al the sins of the world displeasaunt, and that lyfe & death of his were more to the honour of god, thē our life was to his dishonour, yea he hath not only satisfyed for our synnes, but hath purchased for vs lyfe euerlastynge.

But happely wylt thou say, then nede I to take no paynes nor trauail to satisfy for my sins, nor to deserue paradise. I mai take myne ease, or do what euil that liketh me geuing me to plesure, and good chere, for if it be as thou saiest, I cannot but be saued. I answere thus. ffirst I say ẏ truth it is thou oughtest not to labour thy self for the entēt to satysfy for thy synns nor yet to deserue paradyse: for that is only Christes office, nor thou canst haue any such entent without doing greate iniurye and wronge to God, but wheras thou sayest, ẏ thou wold lyue idelye or do euel, after that Christ hath now deliuered the from al euil, and purchased the

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the greatest felicity: I make the answere to thys wyse. If case wer that one were led to the gallowes for hys ryballdry and noughtynes, and hys Lorde or maister of mere fauour and good wil shuld delyuer hym, and count him for his sonne, and yet would say: My Lord or maister hath deliuered me frō al euell, and taken me for hys sonne & heyre therfore wyl I go my way and be idle, and in folowing myne own lustes, and wyll do hym wronge: how thinke you, in this case, be not these wycked wordes? euen the lyke sayest thou, Christ hath delyuered me from hel, and made me the son of God, and heyre of heauen, wherfore I wyl stand lyke an idle parsō. or rather do more euil, Christ testes died not for the, nor satisfied for thy dets nor yet merited for the paradise to the intēt thou shulde stand idle, commit syn, and become a starke ryball, but that thou, seynge hys great loue, and how greatly synne displeased hym seeing he was willynge to dye because to take them out of the world, shuld no more do syn, but honour hym, loue him, thanke hym. put thy trust in hym, and worke vertuous and good workes plenteously, not as a bonde seruaunte to escape hel, sythen Christ hath deliuered the, ne yet to get paradyce, the which Christe hathe purchased for

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the, but as a natural sonne for the glorye of God, moued thereto by mocion of faythe, loue, and spirit, not by mans wytte, sensualitie, or thy behoke or cõmodity. Wore ouer eyther thou beleuest that Christ hath satisfied for the or not, if thou beleue not, that he hath delyuered the from hel and gotten the Paradise. if thou be wyse, thou wylt search to healpe thy self, and so wylt thou not be pore, muchles wylt thou commit sinnes: but rather enforce thy selfe to make satisfaction for thy selfe and to deserue paradise, which is a thing impossible, but if thou beleue liuelye, that he had so loued the, that to saue the he died on the crosse, thou shuld be constrained to loue hym agayne, and to doo for his glorye maruelous workes plenteously and redily to beleue that we are saued by Christ maketh not vs negligent and naughtye but feruente and holye.

Let vs therefore render thankes to oure Lorde God, seinge he hathe wyth so greate loue saued vs by so hyghe ryche, happy, & glorious meane.

To whome be alwaye all honoure, laude and glorye through Jesu Christ oure Lorde.

Amen.

The.xii. Sermon.

¶ Whether Predestynacion oughte to be wrytten, spoken, or thoughte:

There are manye that woulde not heare predestinacion spoken of, nor once named, & if they might get it, it shuld neuer be preached, & that is because it semeth thē to geue offēce and ingender cōfusion amonge the people. ☞ I cannot denye, that many curiouse persons wyth theyr darcke natural lyght (willing to se thynges supernatural that cannot be sene but by fayth) do fal into thousandes of errours, and cause other to fall into the lyke. All that they maye imagine by force of wyt, pleasynge to theyr owne corrupt reason (of that hyghe secrete) they thynche it to be true, wythout other testimonye of holye scripture. And thereby haue intangled their braynes, darkened theyr myndes, and offended theyr consciences. Curyosytye is an vnsatiable beast, it would pearce thorowe all thynges, and yet cānot get out of his darke and intricate labyrinthes, nor once lyft vp the heade to deuyne secretes. And if we suffer our selues to be guyded of it (in thinges specially supernaturall) neyther wyll it at

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any tyme be satisfied, nor we shall neuer perceyue the trueth. For immediatly after it passeth the boiders of the natural lyghte, it goeth alwaies blinded and at aduenture. Therefore it must be put aspde and (bryngynge hys vnlaciable wyll to an ende) walke by fayth to deuyne secrettes honoring them wythout further dyscussion. And if we be prouoked to serch them out by the wantonnes of humayne wyt: we oughte to remember that, which is written: He that searcheth the maiestie of God, shalbe ouercome with the glorye thereof. It is our office, to be cõtẽt, with as much as God hath vouchsafed to open vnto vs in the sacred Scripturs, in the whych, he hath geuen vs lyght sufficyentlye. But note, that as it is euel to be curiouse in wyllynge to knowe more then that whych in the scripture is contayned, and to vs reueled, so is it also euell, to be ignorant and not to seke to vnderstande as much as therin is: for that in them speaketh the holye goost who gyueth none offence but edifyeth In them is writen nothyng pernicious, vnprofitable, or vayne, but only commodious and necessary. Neyther ought it to offende any man, when it is spoken of, in the maner that Paulle speaketh of it. And we neyther maye nor ought, to be more circumspecte in

Prouer. xxv

Galath. ii.

speakyng therof then Paule. ye then God, that spake in hym. Thynckest thou haplye that Paule (yea rather Christe that lyued in hym, and moued hym to wryte) dyd erre in ẏ he wrote of it in suche sort, as he dyd? The holy ghost would neuer haue gyuen vnderstandynge thereof in the holy scripture, if it hadde bene euell. Thou wylte say, the preachynge of it in such maner as Paule wrytteth: geueth offence, as it is euidente. I answere that Christ crucified, was an offence to the Hebrues: therfore the Apostles did euell to preache it. The gospel semed folyshnes to the wyse of the world: And therefore it shoulde not be taughte. The truth is dyspleasaunt to the false christians. they fynde offence of the gospell. and Justificacion by Christ, should it then be kepte in silence? Wherfore wilt ẏ that we holde oure peace of that thyng whych Paule writteth? How can the wordes of the holy gost offend, that haue bene pronounced and wrytten onelye for oure saluacion? If thou be offended therwyth, it is not because it geueth the occasiō but for that thou takest it without any gift. Neyther oughte we thereof to ceasse, more then the Apostles left preachynge, thoughe many were offended therwyth. Thou wylt saye, to preache the Gospell is necessarye.

i. Corin. i.

Where

Wherfore that oughte not to be lefte for offence: and I saye that predestinacion is a great parte of the Gospell. Wouldest thou not thynke thys a goodlye Gospell or glad tydynges, that God from wythout begynnyng, had by his mere grace, and by Christ crucified, elected vs to be hys chyldren, and that we be sure in hys handes? It is a thing moste necessarye, to preache those good newes, in the whyche ther is discovered vnto vs the exceadynge goodnes of God, that aboue all other thynges doeth moue vs to be enamored of hym. And he that is offended wyth predestinacion, preached in the maner it ought to be, is also offended wyth the Gospell. Knowest thou (that whyche in dede doth hurt, although it appeare not to the blynde and frantyke worlde) that anye man preacheth it after ỹ humayne doctrin? But it maye be thou wylt saye, let vs come therefore to the particulars. Doeth it not seme to the offence, to preach that god hath electe some and not other some? He that heareth these wordes, wyll thynche God to be parciall. I answere and fyrst I saye, that God cannot erre: nor wyll otherwyse then iustly: Yea hys wyll is so ryghte, that as he alwaye wylleth anye thing, it is euen by that wyllynge most iust. Therefore none should

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be defended wyth hys workes, for as much as he maye dyspose vs after hys own way, and shewe hys pleasure vpō vs more then ỳ potter vpon hys pottes: and al with iustyce & equite. ffor what bond hath god with vs? Moreouer, by the synnes of Adam we are al lost, and he myghte iustlye damne vs al, but he sauyth as mayne as hym pleaseth: and yet we complayne, where we are not worthy by sufferyng al punishmente to set furthe the brygh tnes of hys glorye. Yea it aughte to be preached that God hathe elected some, and not other some: for to smite to the earth the wisdome of man, and to make him al humble and subiecte to God. Nowe is it not necessary to be knowē that we shal not all be saued, and that many shalbe damned? And consequentlye God hath many electe and manye reiected. Thou wouldeste saye, thys shoulde gyue no occacion of offence, if it were preached, that those that he hathe chosen, are chosen for theyr merites. and those he hath forsaken, are forsaken for their wickednes but thei say ỳ those he hath elect, are elected by hys mere grace, wythout workes, and that oure election and, saluacyon dependeth hollye vpon God. And thys gyueth the offence to the worlde. I answere. If this be offence, Paul hath geuen it hym selfe, because it is the doctrin of him

Roma. ix.

Roma. iii.

Epheſi. i.
Roma. ix.

ye rather of the holy gost. Wylt thou be of-
Rom. viii. fended if Paule magnifie ẏ fre mercye, se-
Ephesi. i. yng God hath elected vs to the laud of hys
glory, as he wrytteth? We cannot magnify
it sufficiently. But thou fearest it should be
lauded aud exalted to much. If it were told
thee thou were elected by thy workes, then
would I thou shuldest be offended, for that
it woulde make the beleue thy saluacion, to
depend vpon thy selfe, wherby thou shoul-
Ose. xiii. dest be begiled. For of thy selfe cōmeth thy
damnacion, and of God thy saluacion, Yea
as often as thou thynckest thy saluacion in
anye parte to depende vpon thy selfe, it dri-
ueth the, eyther to dyspare or to be exalted
in presumptyon. And in such case thou can-
nest neuer put in God al thy hoope, nor all
thy loue, neyther haue perfect quyetnesse of
mynde, nor of conscyence. Thou wouldest
say, that who so knoweth that God aboue
is resolued vpon all thynges: waxeth colde
in well doyng, and sayth, what nede I more
to trauayle, God hath immutably determi-
ned and resolued all that is to be, I maye
passe my tyme in pleasure, for if I be electe
I shall euery way be saued. And if I be re-
probate, I cannot saue my selfe, thoughe I
neuer ceased to axe it, on my bare knees.
Thou perceyuest not, that he which sayeth
so

so, doth dyscouer hym selfe shewynge that he neuer dyd good workes, & yet he would hys saluacion shoulde depende vppon hym selfe. Thys sort of men, if they do any good (as they call it) it is to wyn heauen, and not for the glorye of God. Therefore if they shoulde beleue that theyr saluacion and electyon dyd not come of them selues (as men that were not moued wyth the zeale of the honor of God) they woulde dwell in Idlenes, yea, gyue theym selues to lyue lycenciouslye, and vngodlye, wythoute respecte of the dyshonoure of God, they are fearefull Seruauntes and hirelynges, and not sonnes of God, they serue theym selues and not God, and theym selues they worshyp. The electe doo neuer become colde, but are the more feruent, by hearynge that their election and saluacion is onely in the handdes of God, they knowe by fayeth, that the Lord loueth them so much (speciallye synce Christe hath dyed for theym on the crosse) that they are sure of theyr saluacion. Yea they feele so much the goodnes of God in Christe, and by Christ, that if it were possyble (whyle that spirituall felynge dyd remayne in them) that they could beleue them selues to be reprobate (for as muche as by thys, god is no lesse good) they would not a i. Re. xxvii

nythyng the lesse loue hym, or trauayle to honor hym, euen as Saule ceased not most corageously to fyght for ỹ glory of God, although it was foretolde him of hys death. The elect vnderstand in spirit ỹ they are the
Heb. xii. children of God. Wherfore they are forced by strength of loue & learne to haue condicions cõuenient to their so hye estate; & are also ashamed to do a wicked worke, not semelie or setting to ỹ dewty of their dignity. And so much more thẽ the other, do they feare to sinne, by how much more they know ỹ god dothe in thys presente lyfe, punyshe hys legittimate childrẽ, more thẽ the basterdes. If an Astrologyer shoulde tell an ambycious man that he shoulde be pope, although he dyd put vndouted trust therein: yet for all that he woulde not be Idell, but woulde set furthe hym selfe by all meanes possyble to come to ỹ dignitie. Euen so ỹ sõnes of God the suerer they are of their electiõ so much ỹ more they vnderstande the greate goodnes of God. They are alwaies forced therfore more & more by good workes, to make certeine to them selues the knowledge of their
1i. Peter. i. election. Euerye one wyll trauayle for the thinges of the world. There is none that saieth I wyl be Idle, or I wyll not eate for al wayes I shall lyue, and be ryche and happy

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ni the thinges of the world. if God haue foi
sene and determined it? Only in those thin-
ges perteining to the soule, predestinacion
hinderth them by making it ashylde to their
wicked life. But know thou that those whi-
che of such a benefit take occasiō to become
worse, (though alredy with theyr hart they
dyd the same thinges and wolde haue done
it in worke if they had thought them sure of
their saluacion) shew thē selues to be repro-
bate, & not to feele in Christ the great good- ii. Cor. xi.
nes of God. Sathan is he that being trans-
formed into the similitude of an Aungell of
lyght, trauapleth to perswade that our elec
cion dependeth vpon vs. This was the opi
nion of Pelagius: and the Pelagians are
they that be offended with this great mercy
of God: they thinke that God nether may,
can, or wyll do other then reason. Then of
force muste it be good to be preached, to the Esay. lv.
end it may be knowen, ỹ the time is already
come of the couenaunt and promised peace Math. xiii.
that he which hath eares to vnderstād, may
vnderstād, as haue ỹ shepe of christ ỹ heare
their pastour. It is also good to be spokē of
to the ende ỹ that be not hyd but declared, Jhon. x.
which (by ỹ wyll of God & for oure profit)
is written therof in holye scripture: & ỹ the
special cure ỹ god hath of vs, may be know

en,& how we ſhuld ſerue him frely as chyldren,& not as timerous ſeruauntes & hyrelinges. Yea & that it may be vnderſtād, that God (being abſolutelie the Lord) may do al that he wil, & what he willeth is iuſt, & to ꝑ end alſo, ꝑ in our electiō may be diſcouered to vs, in ſuperabūdāt maner his fre mercy, & that it may be ſene how we are preuented by innumerable benefites, & alſo ꝑ mā may knowe ꝑ he is only vaniti, & euer an vnprofi
PC.xxxviii table ſeruaunt. Paradiſe wer litle worth if with our workes we could wyn it, but it is the inheritaunce of ſonnes, & not a reward for ſeruauntes. I wolde knowe what men wold ſay, if God ſhulde ſaye to them: chuſe whether ye wyl ſtand to my election and ꝑ which I haue determined for you, or ꝑ I diſanulling (if this wer poſſible) al that I haue purpoſed to do with you, ſhulde reſolue me holi to put it in you. And to ſaue you if ye do good workes and perſeuer in them, & if you do ꝑ contrary to damne you. I am ſure thē men ſhuld know their owne frailtye, ignoraūce & malice. And on ꝑ other party ꝑ exceding bounty of God, & remit it holy to him a gain, & much more if they loued him, for the greater glory to God, yea and alſo for their owne proper commoditie, for it ſhuld neuer be done, if it be depended vpon them ſelues

And

And therfore for euery respecte, euerye one shuld stand to gods determinaciō, it it wer but to doo honoure to him. It is a thynge more magnificent, and to God more comenient, to geue paradise by tre mercy, then if he should sel it: his liberality is therby most discouered. Then for his greater glorye I would alwayes saye, God hathe geuen me thys. And also for my owne commodytye, that wheras now I hold my saluacion sure (for that I know it hāgeth only vpon god) I wold thinke me dāned, or at the least presuming on my self, stande indoute, if in the least point it did repend vppon me, because God in comparably doth loue me more thē I can do my selfe. Yea, I am the greatest enemy & traitor to my self ẏ mai be. Therfor mē ought by euery consideracion to cōtent then that their saluacion doth stād in the hād of God: yea in taking ẏ whole cure of vs, he hath shewed vs most dere loue. he hathe wylled vs to be sure of it. And therefore he wolde not trust to vs. knowinge we are so vnpefect. ẏ if we had paradise in our hands we should let it fal to the earth wher nowe we are sure knowinge that al our synns can not let the deuine eleccion, neither quenche or diminish the diuine charitie. Yea, here of our sins toke occasian to be shewed with ex

Rom.v. cesse of more loue. We are not by this inuited to more Idlenesse, nor to watche when we shall haue Manna from heauen, nether to be wickedly occupyed, but we are drawē and moued so much more to loue him, as he is discouered to vs by more bountye and charitie. But those that are not by Christe regenerate, ar of so base & vyle a minde through sinne, that they cannot thincke God to be so liberall as to geue heauē without our workes. But they ought at the leaste to thynke, that to bye it the bloud of Christ is sufficiēt without adioyninge therto theyr workes to boote: which surely are rich iuels to be mingled with hys. God is so frāke, that he hath geuen vs Christ, and in him al thinges, and

Rom.viii. canst thou not thinke he hath geuen the heauen? It is also our greater glory, that God hath loued vs so muche, that hys own selfe hath willed to take the care & charge of our saluacion. And so to that ende hathe wylled his only sonne to die vpon the crosse, so that if with all our trauaile we might enter into heauen by our selues: the glory only of the crosse is a far greater glory then any other which by our selues we could attaine. Yea, there is no other trew glory, then to glorye to be so much loued of God, that he hath to saue vs, put his sonne vppon the crosse. He

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may not dwel in hys own loue, that willeth
to be happy, and only glorye in God. If we
myght glory of our selues, we should haue
wherof to ware proude and prefer our sel-
ues afore oure brethren, where otherwyse
we should haue occasion to be humble, and
geue to God all honoure and glorye as to 1. Timo. 1.
him it apperteineth. And further such as be
leue thē selues to be by grace elected, saued
sonnes of God, heyres and sure therof, not
only because ther remaineth no more to get
(God in Christ hauing geuen them all) but
also by the great vnderstandyng they haue
of the goodnes of the Lord: they are cōstrai
ned to worke as childrē for the glori of their
father, and not for their owne gaine, and so
also sure of their saluacion, with Christ thei
turne them withal their force, to seke the sal
nacion of their brother: they demaund also
grace with a bolder spirite and confidence,
sence they are it not for they: owne lucre,
but for the honour of God, and to his laud Ephe. i.
and glory: so that in the worldes to come, Rom. vi.
may be sene the abundant riches of his fre Psal. xxxii.
mercye. Moreouer such hoope to be hearde
for that they thinke not to deserue grace, ne
ther put their trust in their owne woorkes,
but in the goodnes of God, beinge inspired
and moued there to by the holye goste. Such

also as feele that our saluacio depēdeth not vpon vs, but our damnacion, and that it stā deth wholy in the hande of God: are forced to turne their backes to thē selues, & their faces to God. Wher as the cōtrary belefe, wold make ỹ cōtrary operacio, they would withdraw them from God, and seke to rest with hope in them selues: also if God had elected vs with this condicion: If we wolde do well, we should be vnder the lawe contrary to Paul, neither we should be saued, for the law saueth not but worketh wrath, and is the minister of curling and damnacion. Let him therfore that lusteth haue Christ for his iudge, for I wil none of him, but as a sauiour. If our election by fre mercy dyd harme vs, he wold not thē haue elected vs so. But note them that thinke to haue their electioon in their owne hands, & thou shalt se that thei are in their owne loue and trust, presumtuous, and full of vice: and yet for all thys they be so blind and arrogant, that they wyl haue heauen by iustice.

Epheſi. i.

¶ But let vs praye to the Lorde that he gyue them knowledge to the end they maye render to God all lande, honour, and glorye, throughe oure Lorde Jesus Christe. Amen.

The.xiii. Sermon.

Howe excellente oure electyon is.

Paul magnifieth oure election, firste in his behalfe that hath elected vs, saying We are elected nether by man nor Angell, but by God: Wher can not he go. Then concernynge hym that elected vs, our election is moste excellente. And lykewise concernyng the circumstance of time, although aboue there is properlye no course of time. He elected vs (as Paule wryteth) before the constitucion of the worlde: meanyng from wythoute begynnynge, sooner coulde he not electe vs. Ephesi.i.

And moreouer he saith, that he elected vs which are moste base, moste vile, moste abiect, worms in comparison of him. By the sinne of Adam we were all defyled, infected, infirme, fraple, blynde, malignaunte, full of venum cõtrary to god, enemies & rebels: so that a thyng more myserable coulde not haue binne chosen. Paule doth also magnifye oure election, in respect of the dignitye, to the which we are elected. And sayeth, he hath not chosen vs to be hys seruauntes or frendes, but to be hys children, nothing to god cã be more nyghe, entire and deare, thẽ

hys

his children, nether is it possible to imagine a greater dignitie. It doth include al other vertues and goodnes, it is so hyghe and excellent. Being then elected from so miserable an estate, to be the sõnes of god. He hath also chosen vs to be the brethren of Christe
Rom. viii. & therby with him coheires of god: yea the worlde is oures. Christ with al his gyftes, al that is the fathers is the sonnes, therfore al is ours ꝑ is gods, whose goodes we may dyspose as children their fathers. And bycause we shoulde shame to be the sonnes of God, not hauinge the maners, graces, and vertues conuenient to such a dygnitie, therfore not onlye oure heauenlye father, hath chosen vs to be his sonnes, but hath blessed vs, not wyth wordes onlye, but wyth effectes, not as Isaac blessed Jacob or Esau, but wyth all spirituall blessinge in thinges
Ephe. i. celestiall. And so accordyng to Paule, hathe
Collossi. i. made vs mete to be partakers of ꝑ felowe-shyp of lyght, & delyuering vs frõ the power of darkenes, hath ledde vs into the kinge dome of hys beloued sonne: God then with oute beginninge did determyne to multifye,
Roma. viii glorifye, and magnifye those that he hadde elect, and euen so he hathe done: as Paule wryteth, who also exalteth our election for that cause, saynge: that it was not our good

workes,

worckes, which God forsawe wpthout beginning, that were the cause of our electiō, but he chose vs by mere mercye, according to the decreed purpose of his owne wyll, to the laud and glorye of his mercie, we were not then chosen bycause we were holye, but because we shoulde be holy bi his election, and to shewe in the worldes to come. the abundaunte riches of his grace. Eph. i. iii. Paule also shewyth the worthines of our electiō, by respecte of the dignitie of the person by whose meanes we are chosen, and saithe, he hath willed, that betweene vs and him there shuld be our mediator, nether he wold it to be an angel, but Christ the sōne of God. He i. Timo. ii. meaneth not onlie a mediator with wordes Ephe. i. but with his owne blond, and death Paule doth exalt our electiō as concerning ye end. ffor bicause he hathe elected vs for his sonnes, to the end we may talke (not only in the life to come, but also in this present) thinges so highe, happye, rych, & pure, that the eye hathe not sene, nor the eare hath not heard, nor into the hart of man (being carnal) hath at anye tyme enterd, he hath then elected vs i. Corin. ii. to the ende (that regenerate by Christ Jesu) we shuld walke to God by good worckes, ye Ephe. ii. we maie be holye and inreprehēsible, before his presence. Our election is also excellente

by

Ephe.i. Ihon.x. by the suerty therof, for that the elect are in the handes of God. Therefore shal not thei perysshe, as Christ saith, yea they can not perysshe, euen as they can not be pluckte oute of hys handes. Therefore oure election is mooste happye, so that nothynge oughte so muche to bee reioysed in, as to bee the elected and chosen of God. Therfore it is read, the disciples returning to Christ, and reioysinge with greate gladnes, that euen the deuelles were subiecte to them. Luke.x. Christe amonge the reste of wordes, bade them thei shulde not reioyse of the subiection of the deuels, but that their names were wrytten in heauen: by which wordes, he did shew, that we ought to make a synguler Ioye of oure electiō, for that includeth, and bringeth with it the sume of all our wealth, since then that our eleccion is so excellent, ryche, sure, and happy. Let vs pray to God to geue vs light and grace, to perceyue it, to the end, that tasting in it (with the spirit) the myghtie goodnes of God, we may render him al laud honor and glory, by Iesu Christ our lord, Amē

The.xiiii. Sermon.

Yf we may knowe in this present lyfe, whether we be in the grace of God, and one of his electe or not,

and

and in what maner.

IT is not to be douted that God seeth all thinges, specially his legittimate childre, hence he him self hath chosen them to that dignitie. Christ also knoweth, and knew thē alwayes, that whych was very conuenient since hys father had geuen them to him for that he shulde be their gouernor, shepherd, and brother, and that he shoulde saue them w his own death: he knew thē, & doth know his shepe euen as him selfe sayd, yea frō the beginning he knew who should beleue. But it is not now conuenient, that we may or can deserue distinctly, the elect from the reprobate, to the ende we may be more feruent in exercisinge charite, with all men, as if they were brethern with vs in Christ, the which we would not do towarde the reprobate if we knewe thē distinctly: But in the ende, the tares shalbe seperate frō the good wheat: none then beinge in this present lyfe knoweth certenly of his neighbour, if he be of the elect or not, nor also whether he be in the fauour of God: we may only haue ther of an obscure, confused, vncertein and fayning knowledge by cōiecture of ỹ outward lyfe and workes. of whom Christ speaking, sayd. Ye shall knowe them by their frutes. But for asmuch as we see not the hertes of men,

ii. Tim. ii. Ephe. i.

Thys hole sermō must be warelye red, & well vnderstan- Jhon. xvii. Jhon. vi. Mat. xiii. ded, or els it muste be takē but as persuasiue not as doc- trine.

Math. vii.

1.Corin. ii. Luke. xvi. men, which often tymes (although wythin they are vngodly and abhominacion itselfe in the syght of God, neuertheles coueringe them with the veple of hipocrisie maskinge therin) they apeare to be sainctes. Therfore without speciall oracle, we can haue no certeine knowledge therof. But I sape ỹ euery elect, whyle he is in this present lyfe, beinge come to the peres of discression, maye, and ought to know it of him self, not by natural lyght (by meanes wherof thinges supernatural can not be perceiued, as the excellente diuine wyl toward vs) but by faithe, without other speciall priuilege. And this not w̄ hauing respect to them selues, where is nothing sene but worthy damnacion, neyther with cōsideringe or beholding thē selues in God without Christ, for in ỹ case he muste shew himself to vs a iust iudgful of wrath, then we neither se our selues hys sōnes, nor in fauour. But with liuely fayth beholding both our selues, & God in Christ, we se our selues to be in the fauour of god, & his elect sonnes, & god to be pacified with vs in loue and our only father. Such then as liuely beleue, ỹ Christ for thē hath died vpō ỹ crosse, haue the holy gost within them, & are in the fauour of God, bicause that faith doth purifie the herte. And further I say, that al they

which in this present lyfe do beleue liuelye in Christ (yea were it for a moment of time) shalbe saued. They are electe and sonnes of God, and may be sure and certeine, of their saluation. And ỹ this is true, the wordes of sainte Jhon ought to suffise, whiche sayth, that he is the sonne of God, therefore electe and saued, who so beleueth Jesu Christe to be the sonne of God. And also Christ sayde who so beleueth in me hath lyfe euerlasting neuertheless it may clearlye be proued that none beleueth liuelye in Christe, but he that beleueth Christ to be wholy his righteousnes and that he is saued thorowlye by him, and he that seeth this with supernatural vnderstandinge hauinge no respect to him selfe nor his workes, but only to the goodnes of God discouered in Christ vpon the Crosse, cã not by any meanes be disceiued, because that light which he hath to be in the fauor of God, elect to saluacion, can not growe but onlye of the bountye of God, conspdered in Christ, wherof can spring no false nor deceitfull knowledge. Full well may he be beguiled and shalbe, that doth behold his workes, and by them thincketh that he is in the fauour of God and his sõne. But seing him selfe in Christ saued, chosen & in the fauour of God, it muste nedes be said, that he seeth i. Jhon. 5.

the

the truthe, and that which is once trewe although it were but for the twincke of an eie must be saide to be euer true, he then which beleueth in Christe, were it but a mynute of an houre, in perceyuynge of hym selfe elect by Christ, seeth that which is true, therfore shall it euer be true, that he is one of the legitimat sonnes of God, so that the same his faythe, be not in anye maner founded vpon him selfe, nor his owne workes, but in christ, and the diuine excellence, and that it be not a certeine trifleinge, lighte, baren and deade opinion, but a liuely faithe. It must be said then that Judas had neuer perfect faith, neither was elect to saluacio, although he was chosen to the apostelshippe, and the like say I of al ỹ reprobate: al such thē as haue had at ani time liuely beleefe to be saued bi christ may be sure of their saluation. And so also they, whiche haue once at the least bene perfectely geuen to God, and committed to his gouernaunce, vpon the couenaunte, that he shall serue him selfe of them accordynge to his owne purpose, and with truste that by Christ and his mere goodnes he hath accepted them for hys owne, they maye also beleue that they are saued, bycause that he shal be no lesse God to them, then they shal be prompted of hym.

Ther-

Therfore hauing had in that couenaunte lyuely faythe, that God wyll forgeue them as his Chyldren, in suche sorte, that he wyll conducte them to saluacton, althoughe they (as muche as lyeth in them) were contynuallye prompte to all euyl: yet is it necessary to saye, that sence God hathe taken theym for hys (as they knowe by the lyuely faythe that they haue hadde thereof) that they shal ouercome that wyckednesse and haue honoure thereby. For hys goodnes passeth their euelnes he wold not haue inspired thē to gyue them selfes, if from without beginning, he had not elected them and takē thē for his own. Some peraduenture wyl say, if we were onlye ones sure to haue ben for a litle time in the fauour of god to haue had his spirit in vs, and liuely faith in him, that we did beleue surely to be his elect: yet we know not if it haue bene a perfect fayth or not. wee feare it to haue bene a certeyne cold opinion and least we were begyled in beleuing to be in gods fauoure & elected of him. I answer that thys is an euidēt sygne, that ye neuer had hytherto liuely fayth and knowlege of Christ. For as it is vnpossible to haue fyre within the brest and not fele it, so is it impossible to haue in the hart christ,

Thys is not spoken too declar ẏ it is possible for gods electe to be holly geuē to sin, but yf it were possible, yet should thei recouer ẏ pestileuce.

the holy ghost, ardent charity and the fiery light of fayth, and not to perceiue it, & thys is, for that his lighte is so clere and effectuous, that not only it maketh them to se, and lyuelye to fele with the spirite, that Christe is deade for them vpon the crosse. that they are electe and saued, but also it dothe make them knowe, that it whyche they see, is by diuine inspiracion, that it is the holye spirit whiche testifieth vnto theyr spirite, that thei

Roma.viii. are the sonnes of God. Whose testimonye is more clere, open, firme, and certein, then al the outward oracles and miracles of the world, which without the inward testimonie of the spirit, can leaue vs none other thē doutful. Now, ẏ he that hath in him Christ and the spirite of God, doth fele, know, and perceiue it: it is clere by Christ which sayde that the world knew not the holy gost, but that he was knowen of them in whome he was. And by saynct John, which sayd also

i. Jhon. iii. In this we know that Christ is in vs, euen by the holy gost whiche he hathe geuen vs.

ii. Cor. xiii. Therfore sayd Paul, trie your selues, make some profe of your selues, is it possible that ye should not knowe Christ in you, if ye be not reprobate? And in an other place, know ye not how ye are the temple of God, & that the holy gost dwelleth in you? The holy spi

rite

rite goth searching throughout, and indgeth euery thing, & sayth is so clere, ỹ it sheweth vs the profūditie of gos: & thou wilt that it be blynde of it selfe. Yea Paul sayth, that the holy gost is geuen to vs, to the ende we might know those thinges that haue ben geuen vs of Christ. The kyngdome of God is peace (as wryteth Esai and Paul) without seruile feare, in much certentie. Therefore as Christ sawe, that he was in the fauoure of his father, and his beloued sonne, so also do the electe se them selues, all thoughe not wyth so cleare lyghte and certenty. but that they goo somtyme doubtynge, stumbling, and wauering. Wtit they ought wyth the Apostles to pray Christ to augmēt their faith And seke with their good workes continually to make knowē to thē selfs more perfect their salnacion and vocacio, that therby as by the effectes or fruites they shuld come in to the ful riches of certein perswacion, and vnderstandinge of their election and saluation. Paule also knew he was in the fauour of God, in faith, hope and charitye, elected the sonne of God, safe and sure, and that he had the holy goste and Christ wythin hym, when he sayd that he was one of them that Christ was come to saue, and that he knew in whome he beleued, that he looked for the

i. Corin. xi. Esai. xxxii. Rom. xv. Luke. i.

i. Thessa. i.

Luke. xvii.

i. Thessa. i. ii. Tim. iiii. Rom. viii. Galath. ii. ii. Cori iiii.

Crowne, that nothynge could seperate hym frō the loue of God. which had elected him before the constitution of the world, that he had the spirite of adopcion of the sonnes of God, and that Christe was he, who spued and spake in him. Saint Jhō also saied: we are sure we know God, and that we liue in him, worldlie and carnall beastes are they, which know not God in the holye goste, nor those thynges which be his. euen as mē not regenerate, they are rusticall papsaūts of so abiecte and base a spirite, that they can not beleue that God hath loued them so much, that by the death of his onlye begotten and moste intierly beloued sonne, he would saue them, take them for his children, and make them hys heyres: But astonied of their sinnes, they are euer afraied of hell. Where the regenerate fele in such sorte the charitie of God in Christ, that they knowe them selues to be saued. Neyther canne they once thynche that Christe (who hathe all his fathers power and shall be their iudge) wyll refuse, lose, or dampne them, and geue sentence agaynst hys brethren and members, for whom he dyed on the crosse, and would dye agayne if it were necessarie. They haue in them also the holye ghoste for an earnest of their saluation. But if God had geuen

Galath. ii.
Jhon. xiiii.
i. Cor. ii.

mat. xxviii

Ephe. i.

vs nothyng but our beynge, should not we for that onlye benefite, feele so muche the greate goodnes of God, that we myghte be sure and certayne of our saluacyon? And nowe he in euery creature doth sparkle towardes vs loue, wyth innumerable benefites, yea in Christ vpon the Crosse, casteth he the flame of perfect echaritye, and shall not we feele so muche the goodnes of God that we should beleue to be hys electe? If one onlye shoulde be saued I wolde truste suerly to be he, if all the men & angels wold tel me that I were dampned. I cold not beleue them, although they dyd alledge al the reasonnes possible, but I wolde euer gyue, more truste to Christe alone, who vpon the crosse, wyth hys bloude and deathe, doeth tel me I am saued, thē I wold to al the rest, for he alone, hath more power in me, thē all the reasons & authorities without him. Prouided only ẏ I se him ẇ liuely faythe. dead for my saluacion. Yea in that case seing my selfe, by Christe, to be the sonne of God, I wold with Paule excommunicate the very angels as superior to them, if they wold sai the contrary, or gainesaie the gospel, and ẏ great loue and benefit, which in that case I shuld fele by Christ. Paraduenture ẏ wilte say it semeth me not, that I cā be sure of my Galath. i.

saluacion, because I am fre to do euell, so
may I sinne and be damned. Our lyfe is in
such sort variable, ỹ to giue a certeyne iudg
ment, we must tarye the end, for euerye one
wold haue thought, that Judas shuld haue
bene saued when he was called of Christ, &
yet it is sene, that it is contrary. I answere,
thou begilest thy selfe, in thinking thy salua
cion dependeth vpon the lykelyhode of thy
Ephe.i. workes. Paule affirmeth, that God hathe
lected vs by his mere mercy in Christe, not
because we wer holy, or for that he fore saw
oure good workes, but because we shoulde
be holy, and should do good works, & perse
uerynge in thē, we should dye in his fauour
and grace: Inwardlye dothe God call hys
electe, geueth them knowledge of hym, and
Rom. viii. doth iustifie & glorifie them. Therfore doth
Paul adde and say, if god be with vs, who
cā be against vs? And he ment if we be once
electe, we can no more lose our selues: mea-
nyng, there is nothing that can let the elec-
cion of God. Yea euery thing serueth to sal
nacion, euen sinne. Therfore wher thou sai-
est, thou mayst sinne, it is true, and perad-
uenture thou shalt syn. Neuertheles if thou
be the electe, thou shalt algates ryse agayne
and be saued, wherof thou mayst be certein
and sure, so that once at the least thou haue

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perceyued thy selfe in Christ, and by Christ saued, neither thou oughtest so much to dispayre in thy selfe, as that thou shuldest not muche more truste in the goodnes of God, knowynge that the Gospel is not the lawe, but mercye, and knowe thou that when the electe fall in anye synne (whyche God doth not permytte but for the benefyte of them, and the other electe) whilest they are in that errour, they fele in them selues, a certeyne hydden vertue, whyche wyth holdeth and refrayneth them, from doynge worse, it biteth, nyppeth, and reprehendeth them of the euel fact, and doth enduce and spurre them to conuerte. There remayneth euer a certeyne hate of synne, although they be some time ouercome of frailtye. So that they are neuer turne from God with al their power nor run wholy to vyce wyth a lose bridell. God hath them euer for hys owne, and gouerneth them as hys lawefull Chyldren. And speaking oftē in their hertes he saith y which he said to his Apostles: feare not litle flocke, for it hathe pleased youre father, to giue you his kingdom of his mere goodnes although you be vnworthi. And if thou wouldest bring in Salomō, who sayth, none knoweth whether he be worthy of hate or lowe, I answere, It is clere (chyefly by the words Luke. xii.

whych folow, that he ment, that man were he neuer so iust & wise, was so blinde in this world, that he cannot know by the worckes of God, ẏ is by prosperity or aduersiti, whether of him self, he be worthy of hate or loue And this is bicause God giueth his gifts so indifferently, to the good and euell, to the elect and reprobat. Thou wilt say yet, Paul said: mi cõsciẽce doth not reproue me yet am
i. Cor. xiiii. I not therby iustified before God, therefore it can not be knowen. But I answere, that thentent of Paul was to saye, that thoughe by grace of the Lorde he had ministred the Gospell, in suche sorte, that hys conscyence dyd not rebuke hym of any erroure (which was imputed vnto hym for a sclaunder of false christians) neuertheles he held not him selfe iuste for this, neyther was he iuste, he iudged him selfe iuste by Christ, and not by preaching the Gospel irreprehensibly in the syght of man, but yet not in the presence of God, for that he hath not preached it w̃ the whole force of spirit, fayth, and loue. So ẏ here Paul did condẽne the opiniõ of them which iudge thẽ selues iuste by theyr owne workes, but he doth not reproue the iudgement of those, which iudge thẽ selues righteous & saued by the bountie of God, & death of his only begotten sõne: but doth approue

it. Wyth Paule also agreeth Job, when he sayde, that although he were iuste, he durste not iudge him selfe so, that is, he durste not holde hym for ryghteous, by hys owne proper ryghtuousenes and worckes, but by the iustice of Christe. Job. ix.

Hence then that it maye and oughte to bee knowen of vs, that wee are in the fauoure of God, and hys electe, lette vs force vs continually to encrease in more knowe ledge of the goodnes of God: so that firmely established in the ipuelye fayth of oure saluacyon, we maye as children render him all honoure, laude, and glorye: by Jesus Christe oure Lorde. Amen.

The.xv. Sermon.

Whether it be good or euell to beleue that we are elect.

SOme saye that it is euell to beleue that we are electe, bycause, that as the beleif to be reprobate, bringeth men in dispery so ỹ belief of electiō, is cause of presumptiō But tyne iust & the holy saye both ỹ one & the other extremiti. They are not exalted in pre sūpcion, beleuing to be elect: nor fallen in ỹ bottomles pytte of dyspeyre, wyth beleif of dampnacion, but kepe the meane waye, euer standing betwene both. And I saye that it

It is true that none ought to dispeyre, or yet to presume, but assuredlye to hope and beleue to be saued and elected: Mary by oure owne woorckes, this is an euyll vyce, and ought to be fled, But to beleue to be elected and saued by the liberalitie of God, by the deathe of Christe vpon the crosse, and hys woorkes: thys is no presumpciō, but a hope which hath regard (as diuine & theological vertue) not to oure merytes, but onelye to God by Christ. And as we cā not loue him so much, but ỹ we euer lacke of ỹ perfectiō so can we not to much hope & trust in hym. Yea we lacke euer bycause we do not promise of god so much as we should do, he ỹ beleueth to be saued, becōmeth not proud neyther magnifieth him selfe, nor his woorkes, but the goodnes of God, & the grace ỹ we haue by Christ. Therfore is it not euel. Per aduēture ỹ wilt saie one ought to stande in fere. I agre therto, in the reuērēd & sōnelike feare, ỹ which imporeth obseruaūce of reuerēce to God, but now not so vile: for we ar no more seruātes but sōnes, not Hebrues but Christians, we are not vnder the lawe but grace, we haue God for oure father, & not onelye for a Lorde. Therfore our office is to loue him like chyldren, & not to feare him as seruauntes, sence that we haue the

Rom. viii.

Rom. vi.

spirite

spirit not of seruitude but of adopciō, of ye sonnes of God. If our saluaciō did depēde in any part vpon our selfes: I woulde saye we ought to fere our dānaciō yea to be sure therof; but sence it is al in ye hādes of God. therfore beholdinge not our selues, but his goodnes discouered in Christ vpō the cros we may be sure and certayne of our saluaon. Perfect chariti chafeth away al seruile feare, & faith neuer douteth if it be perfecte the feare then of our dānacyon groweth of imperfecciō of our charitye, fayth & hope. We ought neuer to frare the mercyfulnes of God, but our owne wyckednes. Thou woldest saye, if we were wholie cōfirmed in grace, we shuld not nede to feare, but we synne dayly, therfore it is necessary to stād in doubte. I aunswere that yet thou gost aboute, to builde my hope vpon my workes the whych shuld be no hope but a presumpcion. If we shoulde hope wyth condiciō if we do well, and perseuer therein, my hope shuld stande wyth desperaciun. for of my selfe I know I ought to despaire. If I had the synnes of the whole world, yet wold I most stedfastly beleue to be saued without any feare of dāpnaciou, neyther maye thys be sayde to be euell, forthat I woulde not builde my hope but vpon Christe. If thou

Rom. viii.

i. Jhon. iiii

woldest

woldest say, ye feare of damnaciō causeth mē to abstain frō sinne, therfore it is good I answer, that it causeth men to refrayne in their own loue, as doth the fear of death wherby they become dayly more sensual in them selues, and therefore trulye, worse inwardly. ffeare worketh wrathe in God, euen as the law doth: and although it cause the abstaine frō some euill outward worke uenerthelesse the venime remaineth within the which is so much ye worse, as it is more vnited to the inward partes, yea that feare geuen to the vngodly, is the scorge of God The electe (knowing that God in this present life doth punyshe more the legittimate childrē then the bastardes) abstaine also by thys feare more thē the other. But truly the loue of God. the quycke feelynge of hys great goodnes, to beleue firmely by Christ and his grace to be the sōnes of God, elect and sure in deede, are those thinges whiche mortifie vs to the world and to our selues, and maketh synne displeasaunt to vs, euen frō the botome of the hert. Therfore wher ye seruice feare maketh Ipocrites, ye sonlyke loue maketh true christiās. If ye woldest say to beleue, so is a thynge verye perilous because ye hereof they take occasiō to lyue idle yea to geue thē selfe to all vice, saying I wyll

make

make my paradise in this world, for euery wai I shalbe saued, sēce ẏ alredi I am elect. I answer that whē one beleueth to be elect and perceiueth in spirit the mercifulnes of God in Christe, then God talked in Christ hath in the hert such efficacie and strength, that he cannot offende, but is forced to dyspraise the world, & is rapt to so hygh estate that he falleth to obliuion of the world him selfe and his paradise, setting only God before his eies. Therfore sayth sayncte John. Who so hath thys fayth, sanctyfyeth hym self. So as thē of chariti springeth but goodnes, euen so is it, of thys faith & hope. Knowest thou wherin is the paril? In beleuing to be elected, by their workes, and by beleuynge in Christe not stedfastly, but to haue only a certaine barraine, idle and a dead opinion therof, the which stādeth in ẏ worst life, in suche sorte that of that colde and vnfruteful fayth, they maye take occasyon to geue thē to Idelnes, and al vice. But nowe not of that perfect fayth, the whych is effectuous in doing workes by loue, being an enflamed lyght, the whiche is neuer wythoute burning. If also thou wouldest say in beleuinge to be elect thou shouldest peraduenture be begyled, therefore it is euell. I wold yet answer, that I would soner geue

Jhon. iiii.

Galath. v.

fayth

faithe to the holy gost, whiche testifieth in ẏ
hartes of the electe, that thei are the sonnes
Rom, viii. of God (as Paule wryteth) then to the that
woldest put me in doubt of it. The electe to
heare inwardlye in their hertes a spirituall
voyce, quycke and deuyne, whiche biddeth
theym not doubte, and that they are sure of
theire saluacion, & that God loueth them,
Jhon.i. and hathe taken them for his chyldren, and
that they cannot perishe: the testymonye of
God is greater then mans.

Therfore not onlie he is to be beleued afore
man, but he deseruethe to haue giuen vnto
him vndoubted credite. If thou woldest sai
it might be, not the spirite of God but their
imagynacyons. I saye, that what so euer it
is they knowe better then thou, for that (as
i.Cor.ii. Paule saythe) none knoweth what is in mā
but the spyryte of man, that is wythin hym
Farder I am sure, that the same spyryt whi
che saith to me, I am elected is the spyrit of
God because the faythe I haue of the elecci
on, spryngeth not of my worckes, but onlye
of the goodnes of god, vnderstād in Christe
and for that of hys goodnes can growe ne-
ther gyle nor falshod, therfore am I sure to
be in the trueth. Deceites & falshedes, mai,
& do come, of the belefe to be saued. by wor-
kes, and elected; Moreouer the lyght why-
che

che the electe haue of theyr saluacyon, is so cleare, that they do not onlye se them selues sure thereof, but they knowe also, that the lyghte and knowledge they haue, is supernaturall & deuyne. But we suppose as thou sayst, that in beleuynge to be electe only by Christe and the goodnes of God, I myghte be begiled (whiche is false and impossyble) yet wolde I styll say, let me be deceyned for it is good to be so begyled, sence I can fynd nothyng, that so much doth kyndel me into a syncere and pure lone of god, as to beleue to be elected bi his mere goodnes. Therfore vsinge it to make me inamored of God, I ought not to be wythdrawen, chifely for ẏ I am happy, only by that fayth, of ẏ whyche whosoeuer is voide, is not yet entred in to the kyngdom of God, wher is nothynge but ryghtuousnes peace and Joie.

Finally Paul beleued to be elected as in many places he saythe, yea he gloryed therin (neuerthelesse in God) and so to beleue he induced others, the whiche, if it had bene euel, he wolde not haue done. Therefore if it be not euel, let vs also with Paule, glori vs by God in Christe, who lykewyse induced the Apostles, to beleue ẏ theyr names were writē in heauen, that theyr heauēly reward was plētuous, & that they shulde iudge the

Rom. iiii.

Luke. x.
Math. xv.
Math. xvi.

xii. tribes, & therby brought them to beleue they were elect, and that is also sure, that if that belefe had bene euell, he wold not haue caused it. Thou wilt saie, thou oughtest not to compare thy selfe equall wyth the saintes. I saie it is true that I oughte not to presume to be like them, or holp by myne owne workes, for while I presume of my self, I muste of force become a deuell, but it is not euell to compare with the saintes in veritie for they were humble, and in beleuing that they were elect, they gaue to God all laude and glorye because they did not beleue to be of the electe for their merites, but for Christes. And wold to God, I mighte beleue ỹ firmelye and with stedfast faith, the sacred scriptures are ful, that we ought not to desepeire of our saluacion. but that we oughte to hope and beleue to be all readye saued, and daily to certifie our selues therof bi doinge good workes, which are a testimonie to vs of oure election, and that we shulde also increase in charitye, to take from vs all feare of oure dampnaciō to the end we may serue God without feare, in rightuousnes and holinesse as Zacharie sayde. And likewise we ought to demaūd perseueraūce in the good wyll faith to obtein it, Therfore to trust to be saued, & of the elected & to hope & beleue to be

ii. Peter. i.
i. Jhon. iiii.

Luke. i.

be saued & of the elect, is not euel. Paul al so saith: oure hope was neuer confounded nor dyd shame to them that had it.
And lykewyse that fayth, was neuer begi-led. Wherfore then is it euyll that I bleue stedfastly to be saued by Christ? Let vs be-holde then with open eyes of liuely fayeth, Christ vpon the crosse, in whome we se pre sentelye the goodnes of God in the face in such sort, as we may beynge pylgrimes, to the ende we may render to him al laud, ho-nour and glory through Jesus Christ oure Lorde. AMEN.

¶ The. xvi. Sermon

Whether it be necessary to sal uacion to beleue that we are elec-ted or not,

Fayth is very necessarye, because that wythout it, not onlye God can not be pleased, but he that beleueth not shalbe condempned, and is already iudged, But it is also impossible, that one that doth not beleue to be elected shoulde beleue as he ought to do any of the artycles necessarye to saluacion. And to proue that this is true, if thou beleuest not that thou art one of the elect, thou beleuest not in god, in the maner that thou arte bound, bycause that it suffy-

Heb. xi. Mar. xvi. Jhon, iii.

seth not to haue a certeine dead opinio that God is, but thou must effectuously beleue that he is thy God, ỹ he loueth the, that he is propiciatory to the. ỹ he is cõtinually beneficial to ỹ, that he hath most special cure of the & causeth euery thinge to serue the to saluacion, & therfore that ỹ arte electe. Yea who so beleueth not that he is electe, doeth not fele in spirite, the benefyte of Christe.

Ephesi.i. Galat.iiii. Therfore being without Christ, he is without God, and knoweth him not as Paule wryteth. Then how is it possible that thou mayst beleue perfectli that he is thy father if thou do not beleue that thou art his sõne,

Gala.iiii. and therfore his heire & saued. Thou canst also neuer earnestly beleue that God is omnipotente, if thou vnderstande not, that cõtinually he vseth his omnipotẽcy towards the, in doynge the good. Whyche when vnto the spirite thou didst proue, thou shouldest of force beleue thy selfe to be hys heyre, if thou beleue not thou art electe, how canste thou beleue that God hathe created the heauens, and the earth, & that he sustaineth & gouerneth all to thy behofe hauing of the most singuler cure? it is nedeful, that with liuely fayth, embrasing al the world for thy owne, thou perceiue effectually the goodnes of God, in euerye creature. And when

that

that is, thou shalte be inforced to beleue, ꝙ thou arte the sonne of God. Thou canste not also beleue in Jesu, that is that he is to the Jesus and sauioure, if thou beleue not that thou art saued. neyther canste thou beleue that he is thy Christe, that is to saye a prophete kyng and priestе, if thou fele not in spirite, that he doth illuminate and lyghten the, as a prophet, rule the as a king, and as an only priestе is offred for the vpon the crosse. The which if thou dydst beleue thou shuldest also beleue to be elected. Howe shalt ꝙ beleue ꝙ Jesus is the only begotten sonne of God, thy Lord come into ꝙ world to saue the, and geuen to the, wyth al his deuine treasures and graces, if thou dost not beleue, thy selfe to be one of hys lambes? ꝙ canste not beleue (as thou art bounde to do) that he dyed for the, nor perceiue his excelliue charitye, so that wyth Paul ꝙ maist saye, nothinge can separate me frō the charitie of God. Rom. viii.

It is necessarye to beleue, that Christ vpon the cros hath satysfyed for thy synnes, and that he hath reconciled the, satysfyed to his father and saued the, & therefore that ꝙ art the son of God: he that beleueth (as he ought) ꝙ Christ is ryse frō iustify vs, doth also know him self saued, & so he ꝙ perfectly doth vnderstand that Christ our

head is alcēded into heuē & entred forbs in
Phillip.iii. possessiō of paradyse, perceiueth him self ri
sen with Christ, & alredy bi hope being alcē
Ephe.ii. ded into heauē, practiseth with ỹ mynde in
Paradyse, where Christ is sytting in peace
able possessiō of things celestial: he sayth wt
Paul, we are made safe by hope, it sufficeth
Rom.viii. not to beleue ỹ he shal iudge the quick & the
dead ỹ which also ỹ deuils beleue, but that
the sētence shalbe al in thy fauour, hauing
to thi iudge, him ỹ died vpō ỹ crosse for the.
We cā not truely beleue ỹ sēding of ỹ holy
ghost, if we feele it not in our selues: and if
we do feale it, we shalbe forced with Paul
to saye, the spirite of God rendrethe testy-
mony to oure spirite that we are the sonnes
of God, therfore heires and saued. Neither
Rom.viii. is it inough that there is a church of God,
but thou must beleue to be a porcion there-
of, & one of the lyuely stones, & therfore one
of the electe. And to beleue the cōmunio of
sayntes, thou must feele, that as a mēber of
Christ, he doth participate his grace wt thy,
and ỹ thou art therby saued. ỹ must also be
leue ỹ remission of syns, ỹ is not only that
he dothe pardon synnes, but that he hathe
pardoned the thine, and so elected the. Euē
so thou must beleue, that thou shalt ryse glo
rious, and haue life euerlasting. Thē there

is

is no article of oure fayth, ỹ can be beleued in suche sorte as it ought to be, of those whi che doo not beleue they are elected. To the Christian it is then necessary to beleue that God is hys God, and father: that he worketh all for his benefite. and that Christe is come, was borne, hath liued, dyed and risen agayne for his saluacion, so that w̄ lyuelye faith he ēbraceth Christ wholi for his owne with al his treasure & grace. And lykewyse al his life, death, resurreccyon, assention & glorye, and perceiueth the charitie of God in Christ, as if there hadde bene no mo but only him selfe in the worlde. and that Christe for him onlye, wold haue wrought and suffered, no les then he hath done, The which when thou dost beleue, thou shalt perceyue thou art electe. Yea he that beleueth not he is electe, can not praye as he ought, beynge withoute fayth, wythout the whiche (after Paul) we cannot effectuously recommend Roma. x
vs to god, bicause ỹ we must aske in faith, if Jacob. i.
we wil aske in veriti & be hard, now if ỹ beleue not to be his sōne & heir, how cāst ỹ (as Christ taughte) saye our father, & as a sōne wyth cōfidēce aske him grace? Praier may wel be made, of infidels and Jpocrits, but lyke foolishe scoffers and mockers. Whē ỹ saiest, halowed be thy name, thy kyngdom

come, thou muſt haue in the, the ſpirit of adopcion of the ſonne of God. And as ꝯ ſõne is moued of vehemente loue, pure and ſincere, to deſyre the kyngdome and glori of ꝯ father: ſo muſt thou (ſeyng the, the ſonne of God) wyth a deuyne ſpirit, by the force of loue, aſke and deſyre that thy heauenly father be honored, and reygne in hys electe wtout rebellyon. Lykewyſe ſhalt thou neuer thanke God wyth all thy herte, if thou beleue not to be one of ꝯ electe: yea if ꝯ ſhalte doubte therin, or thincke to be dampned in thy hart, and in thy lyfe, and paradnenture alſo with thy wordes, thou wylte dyſpraiſe him, that he hath giuen the a beyng, that he hath create the world, ſente Chriſte, and ſo the reſt hys beneſytes, and wilt ſay. If I am not ſaued, what do theſe thyngs profit me? it had ben better for me, ꝯ I had neuer ben as Chriſt ſayd of Judas. If I ſhalbe damned, the death of Chriſt ſerueth me not, but doth inflame & burne, wt al ꝯ reſt of hys beneſyts: ꝯ canſt not in perfection thē thācke god, if ꝯ feare dāpnaciō. But who ſo beleueth he is one of ꝯ elect & therby ꝯ al thynges ſerue hym to ſaluacion, euen the verye troubles, he holdeth for a ſpecyall grace & beneſyte, in theym perceyuynge the goodnes of God, he gyueth hym thankes wyth

Mar. xiiii.

Rom. viii.

all

All his herte. Who shal he be that committeth hym selfe holy to the gouernaunce of God (as euery one ought to do) if he beleue not that God is hys father, that he pardoneth hym, & doth take of him most singuler cure? Otherwise they shall neuer truste in God, but wyth Adam shal feare hym, and flye, seking to hide hym selfe from the face of God, nether is it possyble to loue God in verytye, honor hym as he ought to be honored and approue for iust and holy all his workes, and so delite wholye in hym, if he fele not in Christ so muche the goodnes of God, that he se hym selfe hys sonne & also heire. If he know not him self to be a sonne he shal feare as a seruannt, & in al his workes haue respect to him selfe, his paines, displeasures, incommodytyes, dyshonoures & hel, or els to this paradise, & not to ỹ glori of God. As he ỹ seeth hym selfe a sõne, lord of al & heire & sure therof: such a one worketh only by strẽgth of spirit & vehemẽci of loue to the glory of god, to whõ he hath turned hys whole intent, & to that end ordreth his whole life. Also it can not be possible, to loue thy neighbour as thy self, as a brother in Christ, & mẽber wt the of the same bodye if thou do not beleue to be in the number of the sonnes of God. And fynally ther cãnot

Galat. iiii.

one good worcke be done, but of them that are regenerate, sonnes of God, members of Christe, and haue in them the holy spirit which testifieth in their hertes, that they be the sonnes of God. And mai parteli be sene howe false and vngodlye, is the doctrine of the antichristians, that where as it is cheifelye necessarie to beleue that we are elected, & also aboue all thinges most commodious thei force thē selues to withdraw euery one frō this fayth, perswading them to stand in doubte, as thoughe they had wherin to mistruste the goodnes of God, vppon whome

Ose.xiii. onlie dependeth oure saluacion, as our dāpnacion doth of our selues. But let vs praye to God to open oure eyes, to the ende they maye no longer blaspheme, but render to God all honoure, laude, and glorye, by Jesu Christe oure Lorde. Amen.

The.xvii.Sermon..

If it be good to seeke to know wherefore God hathe some electe and some reprobate.

The dispre maye be wycked, as it is in manye, to whome it appeareth that it should haue bene better, if God (who beinge of power as he is) had elected al mē, and semeth theym, that in thys God hathe lacked

lacked of charitye, yea in theyr language. they saye in theyr heart secretely. If we had bene God, we woulde haue elected all, and would haue had more charitie thē he. Now behold, whether this be vngodlye, folysshe, prowde blasphemy, or not. They Imagyne to haue more loue to the souls, then he, that for to saue theym gaue hys onlye begotten and dearlye beloued sonne vpon the crosse. i. Ihon. iiii.

There are some other, to whome it semeth on the one syde, that God can not erre: and on the other parti, hearinge that he hath reproued many, they thinke the cōtrary. Thei are not certeine by fayth, that God can not erre, and that al that he willeth, must nedes be iuste. Therfore to make it cleare, they go searchyng, wherfore he hath not elected all men, and they would fynd a cause where is none. If such were godly, they shuld quiete and satisfie thē selues, & shuld haue their felicitie in the deuine pleasure, wout searching to assēd anyhier. It is euyl thē to seke wherfore god hath elected some, & other some not if this grow of the suspicion that God may or haue erred. The godly knoweth certeinli by fayth ỹ he cānot erre, & hereupō resteth. There are some that aske after it of arrogēcie and presumpcion. They woulde be answered, that god had elected them for theyr good

good workes, to haue wherein they myght glory of them selues. And whē they hear sai that God hath elected them by grace, it displeaseth them, they gainsaie it, seming them there resteth nothinge to glory in. And they percepue not that this is the whole glory of the humble and true christiane, to be saued by the mere grace of God, and Christ crucified, and to glorye onlye in God by Christe and in them selues not to see, but thynges worthy to be a shamed of, to thend ẏ to god onlye be honour and glory. It groweth also
1.Tim.iiii. to many of vnreuerence, for if they coulde se howe inaccessible the maiestie of God is howe irreprehensible is hys wyll, and how incōprehēsible is his wisedome, they wolde not set them selues to dispute wyth god, spe
Roma.ix. ciallye if they knewe howe blynd, darke, frā ticke and foolishe they be. And who art thou sayd Paul, that wilt dispute with God, answer and contend with God? Paul was returned from the thyrd heauen, where he had heard secrets, so hygh that it was not lawfull to speake to man. Neuertheles doynge reuerence to the diuine secret iudgementes he sayd: O profound riches of the wisdome and science of God, how incōprehēsible are his iudgementes! And man, blynd, folyshe and vngodly, is so high minded, that he wil

to wronge to God, condēpning him, and re proue his holy, iuſt, & irreprehenſible iudge-mentes. And how many are thei that ſeke to knowe, ſpeake & wrpte of it, and be commē-ded therfore? And al that they can Imagine by force of their owne wptte, and natural knowledge (which can not perce ſo high ſe-cretes) they put in wrpting. And they are as arrogant, as if they wer in goodnes and ſa-pience ſuperior to God: to be adored of the worlde, they condemne the workes of god. Ther are mani which ar not cōtēt to know aſmuch as God hath vouchſaued to opē to vs, but they wold know alſo a greate deale more. But it is not the office of a good ſer-naunt, to wyl to know al the ſecretes of his Lorde: yea the ſonne oughte to content hym with the ſecretes of his father, and to know of it onlye, as muche as is reueled to hym & to be ſure and certeine, that he wil not fail. to manifeſt al that ſhal be expediēt for him, euen ſo we ought to contente vs, to knowe that which God hath, and dothe reuele vs, knowing that he doth loue vs in ſuche ſorte that we haue not wherein to doubte, that he wyll faple to manifeſt vnto vs, all thoſe ſe-cretes, the knowledge wherof ſhalbe profy table and neceſſari. Yea Chriſt him ſelf ſaid that he had made knowne, all that he hadde heard Jhon. xv.

heard of the father, oure office is to seke, to taste and fele with the spirite, that which he hath opened to vs, and we maye also desyre to know all that pleaseth God to reuele vs, for the benefite of oure soule, and his glory nowe for that God (to beate downe carnall man, to the ende that to him, be geuen al honoure, laude and glorye) hath vouche saued to open in the holy scriptures, wherefore he hath elected some, & other some he hathe not Therfore we mai ȝ ought to seke to know it that we may so much ẏ more honour god: but we oughte to beleue it to be so, as God hath declared, & to cõtent vs with that way God hath taken, in electing & reprobating, neither to thinke nor suspect, that god hathe erred, nor ought to desyre anye other waye, but to be satisfied and pleased, with somuch as pleaseth the lord, without being curious in wyllyng to know more then that whych pleaseth God to reuele vnto vs, & al that to the end by Jesus Christ we may render him al honor, laude and glory. Amen.

¶ Th.xviii. Sermon.

☞ Of the diuerse effectes that it worketh in mã to beleue that our eleccion is al in the hands of god and that of him only it depẽdeth.

It is seene by experience, that of one selfe cause, doth grow sometymes contrary effectes. And is euident by the sun, whych hardneth myre, and melteth waxe: and this is by theyr dyuerse disposicions. Euen so of the belief that our election is wholye in the handes of God, dothe springe in men contrary effectes, by theyr contrary disposicyons. The vngodlye perceyuyng that in the deuyne mynde is resolued theyr beynge, to be saued or dampned, they are wroth wyth God, they blaspheme hym wyth their heart they call hym parcyall and vniuste, they gyue them selues to do euell ynoughe, sayinge euerye waye: that shall be which God hathe infallyblye foresene, and immutably determyned, yea their faltes they cast in the face of God, thynkynge that he is the cause therof, many also despaire of their saluacyon & presume more of them selues, then they hope in God, they beleue that they shuld be saued, if theyr saluacion dyd depende vpon them selues. and therefore if they coulde disturbe the deuyne counsayles, and make that theyr saluacyon shoulde not be in the handes of God, they woulde do it. And thys is for that they knowe not theyr owne greate myserye howe blynde, infirme, frail and vnprofytable, they are to God impotent

lent of them selues to goodnes, & full of all wickednes, and that they dyd neuer worke (if it were put in ỹ balẽce of deuine iustice) that merited not to be punished, and so lyke wise they fele not ỹ great goodnes of God, nor the benefits of Christ but thinke him to be Irefull, reuengable, disdaineful, proude, parpetual, vniust and malignaunt, as them selfes are. There are some whiche haue not perfecte faythe, but they are not so vngodly as the fyrst. Now these when they here say, or thincke ỹ their saluacion is all in the handes of God, they remayne confused and euell contented. And this is also for want for knowledg of the goodnes of god, they trust partly in God. & partly in them selues, they lone not God, nor trust nor hope perfectlye in him they remain doubtful, and know not whether it be best to depend al vpon god or not, and it semeth them that it shoulde haue bene beste that in some part it shuld depend vpon them selues: and yet they thyncke it wel being al in the hands of God, troubled in such sort, that they canne not tel which to chuse: Therfore they liue in a great perplexi ti. They consult sometimes wythe holy scrip ture or wt thẽ ỹ haue ỹ knowlege of ỹ truth & they find that it is al in the hands of God, & they iudge (when their eies are somewhat ope-

opened to the goodnes of god & theyr owne miseries) that it stādeth wel, and that so it is beste, but then harkenynge to humane prudence, the whyche not beinge wholye mortyfyed, wolde haue parte of the glorye to it selfe (so proude it is.) And as that, that is blynd, and seeth not the impotencie and malignitie of man, it perswadeth hym ẏ man might in some parte be saued by hym selfe, wher els he mai despair, if it stād al in ẏ hād of God. Therfore it cōcludeth, that it were better if it dyd depend vpon vs. and chiefly for that men become negligēt. in thynkyng that it depēdeth wholi vpō God, wher thei wold styrre them selues to be feruēt, if they dyd beleue that in any part it rested in thē. And although such finde the contrary in the sacred scriptures, neuertheles they forcethē wyth ẏ obscure lyghte of theyr blynde prudēce, to draw it out of the texte, expounding it as may best serue to theyr purpose. But ẏ godly perceyue on the one syde, in such sort theyr own proper ignorañcy, fraylty, impotency. & malice: And on the other partye the great bosity of god in Christ crucyfyed, ẏ it contenteth them to be so, al in the hand of God, not only for ẏ it hath so pleased god, but also for theyr own commoditie, because that wheras if in the leaste iote it depended

vpon

vpon them, they should hold thē selues dā-
ned. Now they fele so much the excellencie
of god, that certified of their saluacion, thei
know thē selues elected, & hold it to be sure
seyng by fayth that it is al in the hād of one
their so mighty, sappēt, excellēt & loving fa
ther. Wherfore by this benefite, thei ar stir
red to loue hym singularly, to thāke, laude,
and serue hym as childrē for his mere glori
without respecte at all to them selues, their
hel or heauen. And if god wold set in their
handes, although he woulde be bound that
they should be able to do al thinges vō ease
toward their saluaciō, yet they wolde not
accept the bargayne: & that is because they
knowe that they are contrary enemies and
traitours to them selues: so that if they had
paradyse in their handes, then they should
let it fal to the ground. And also for ẏ, they
do make experiment and proue so great cha-
rity of god in Christ, that it certifieth them
of their electyon. They cannot thynke that
Christ beyng their iudge, and dying vpon
the crosse for them, should geue sentence a-
gainst them: yea they know, that who so be
leueth in hym shall not be iudged, but shal
be so certayne of his saluacion, that he shal
not nede to make discussion of his lyfe, for
there shal not be any to accuse hym, nether

Ihon. iii.

shuld

shoulde it be cõueniẽt that those which haue the spirite of God, and are hys sonnes, the brethren and members of Christ, should be examined & iudged. But with Christe they shalbe iudges of the other. Therfore the elect, sure of their saluacio, wolde not chãge Christ their iudge with any in this world, although it were their deare frynd or mere parent. Yea if God did put in their arbitrement to haue Christe for their iudge or els to be their owne iudges of thẽ selues, with full power to geue sentence in their fauour although he were not iuste, yet to be approued, they wold for all thys, chuse Christe to be their iudge, for that they truste more in him then in them selues. Also thei loue god so much, that they wold not glory, but only in him by Christe, And this is al there true glorye. Yea if they could let or disturbe the deuine counsayle, or if it were necessary to be dampned they would chuse, rather to be in payne for the wyll of God, then in al the pleasures, disagreinge to the deuine wil (if it were possible) they count them selues vnworthy to suffer for the wyl of God. They holde them selues happye to honoure hym with sufferynge, and wyth beynge wher it pleaseth to their lord, they lamente only of the iniuryes they haue done to God, but of

Rom. viii.

Math. xvi.

that whiche God wyl do of them with the spetite, they are contente, although ẏ fleshe be repugnaunte and wold not suffer. Thys should be a hel to them, whē God (if it were possible) wold not dispose them to his glori but to vse them to his honoure they wolde satisfy them selues withall, and content thē to know it so to be the deuyne plesure: now those are in a continuall paradise by fayth as readye they haue had the sentence geuen in their fauoure, by hope they are ascended into heauē, saying with Paul: we are made safe by hope, and by loue they enioy God. In them thē of ẏ belief, that their elecciō is all in the handes of God, groweth firme faith, and hope to be saued, the loue of god, sincere and pure, and christian vertues, wt the frutes of good workes. I woulde haue pitie on the fyrst sorte, but their desperaciō groweth of an vngodlye mynde, yea it is most impyetye, to despayre of the goodnes of God, moste perfecte, shewed in Christe crucified, as in one his liueli image. I haue compassion of the second, and enuye at the thyrde. The seconde maye easelye be cured wyth shewynge them their frailtye, ignorauncy, and malice, and on the other party the omnipotency, infinite sappence, perfect goodnes, pity, mercy and charity of God, shewed

Rom, viii.

shewed in Christe vpon the crosse. Of the first, I do not despaire vtterly, but I know well it is very difficile to cure thē, but God is of power, of the stones to rayse vp chyldren to Abrahā, they haue nede to be praied for, and that the Lord take frō before their eies, suche veiles of ignorauncye, & make them see their owne great miseries, and the incomprehensible goodnes of God, to the ende ỳ reknowledgeing al their wealthe to come of God, they maye render hym al honor, laude, and glory, by Jesu Christe oure Lorde. Amen. Math. iii.

¶ The. xix. Sermon

Howe it ought to be answerd to thē that lament that God hath created them forseyng theyr damnacyon.

THere are many the whych although of God they haue had their beynge, & many other benefytes, neuertheless they thanke hym not, but are vngratefull. They are sorye, and lamente of all the wealth they haue had of hym, saying: Lord if the beyng whet thou hast geuen vs, with the rest of thi gyftes, dyd serue vs to saluacicō, we shuld thāk ỳ therfore. But bicause they serue vs not, but to dāpnaciō, therfore

we cā not but cōplaine vs of the. Nowe to
these oughte to be answered thus: Eyther
you beleue to be of ỹ elect or not. If thei sai
yea: it ought to be said to thē, ye should thāk
God of so much grace, that he hath shewed
to you alreadye, in chosynge you frō so
base a being, to so high an estate, & you la-
mēt your selfes: behold if your ingratitude
be great. And if thei wold sai we are not so
ry for our selues, for we beleue to be elect,
but for cōpassiō on those poore ons ỹ repro-
bate. Then I would to be sayd, it is no true
pity to haue compassiō vpō them, ỹ are vn
godlye, agaynst the deuine goodnes shew-
ed cheifly in Christe crucyfyed. Think you
happelye, to haue more charitye thē God:
take heede that youre demaunde. wherfore
God hath creat the reprobate, grow not of
the doubte, that God can do them ani iniu-
stice. Do ye feare ỹ God, being very right-
uousnes, yea charitie it selfe, cā do thē any
wrong? But if you ỹuelye & verilie dyd be-
leue to be electe by Christ, by mere grace &
mercye of God, ye should feele in such sorte
the deuine goodnes, that ther could not en-
ter into youre minde so vngodly concepts.
They are in good custodie, being in the hā-
des of God. They are in the power of one
whych neuer did, nor may do one of ỹ least

Ephe. i.

cruelties

cruelties, yea he neuer doth iustice, but it is wyth great mercie. Will ye know more of the deuine secretes then Paul? which rapt to the thirde heauen, heard thyngs so highe and so secrete, that to man it is not lawfull to be spoke of? It sufficed him only to know Christ crucified. Is it not thinke ye inough to you to know Christ crucified, in whom are hydden all the tresures of the wisdome and science of God? And if that suffyce you in Christ is sene none but the electe, the reprobate are wythoute Christe, & in Christe only ought we to contemplate and behold our eleccion, your office shuld be to attend to your selues, to encrese dayly by Christe in greater knowledge of the bounty of god and to make certayne to ỹ worlde ẅ good workes, youre vocacion and eleccion, and not to be so curyous of other, forgettynge your selues. And if they woulde saye, we dout & fere also leaste we be reprobat, & therfore we complain vs, and wold know why he hath created vs, forsepng our dampnacion: nowe these must be exhorted not to despaire, but to contemplate & loke in Christ in whom they shalt se them selues elected. And so they shal not haue wherof to take occasion to lament, after it must be said to thē for as much as ye do not beleue verely yet

i. Corin. i.

i. Cor. i.

i. Tim. iiii.

ii. Peter. i.

to be of the electe, it is a sygne that ye haue not lyuely lyghte of Christ, nor of his great benefite, & not knowyng Christ, it behoueth to saye wyth Paule that ye know not God iu verytу, and that ye are wythout him. And how is it possyble then that you being with out God and wythout the true knowledge of hym, should vnderstand and knowe hys high secretes? It is not possible to know soner the deuine iudgements then God. Ye be therfore wythout fayth, and I proue that it is true, because that if ye had faith, ye shuld se so clerely that God doth euery thyng wel and can not erre, that you wold aske none o ther reason. And for that who so is wythout fayth, is frantycke concernynge the deuyne thynges, it must nedes be sayd that you are euen so, and now is it a fransy, your demaũ dyng a reason of the creacyon of the reprobate, neyther should it be possyble to satisfy you, tyl such tyme your reason were healed by fayth. Yea whyle that ye are so wythout lyght supernaturall, beyng thereof not able to conceyue, he that shuld serch to quiet you with reasones, shuld also enter into a fransy with you. Humble then your selues to God and aske him faith and not reasons, because that thynges supernaturall, can not be sene but by fayth. Insatiable is the gyft of folish

Galat. iiii.
Ephe. ii.

and

and frantiche curiositie, the godly aboue the hygh & incõprehensible iudgemẽtes of God and wyth humilitye, they are content to taste in them by taythe, some drop of the diuyne sapience & goodnes: wher the vngodly presumyng wythout tayth, haue a wil to perce to the inaccessible counsayl of God, and remaynyng in darchenes, become madde and folish: ye perceyue not that ye want the true conceiuyng of God. If ye thynke that God may erre or do anythyng vniustly herein wil perhappes adde lyght to that perfect lyght rule the diuyne sappence, correct that infynite goodnes, iudge that iudgeles iustyce, and condempne that supreme mercye and charitye. If thou dyddest see the hyghnes and magnificence of God, and on the other syde, the baselnes and vanitye of man, & how in all thynges he dependeth vpon hym, ye shuld se that he neuer punished them in such sorte ỳ they deserued not to haue a greater punishmẽt, beyng so frãtycke & proude, ye are not capeable nor worthy to haue lyghte of the hygh iudgemẽt of God, yea your deserue to remaine so confused. And for that it is the iust iudgemẽt of God, that for the earnest pain of your hell ye shuld go euer with your troublesome thoughtes, cõpassyng by such darke & inextricable mases. Therefore

although I could geue you a reasō of al the
workes of God. I wold not do it. Humble
you thē to God, & aske him faith, for with ꝓ
only ladder, we ascēd to ꝓ intelligēce of the
secretes of God. And thē whē ye shal haue
faith, seinge wyth cleare and supernaturall
lyght, that god doth al thynges wel, ye shal
no more care for a further reason. And if al-
so thou shuldest seke it, it shulde be wyth a
godlye mynde to be so muche the more able
the better to beholde God, in hys iuste and
holye iudgementes. And then I wolde saye
to you, that God myght haue saued al, but
he hath not wylled it, yea foresing the dam-
nacyon of the vngodlye, he created theym,
Rom. vi. not for to saue them, or to the end they shuld
be saued, but to serue hym selfe of theym, so
Pro. xix. much the more to be shewed bright and gla
rious, to the worlde. The whych is a more
beutyfull, more ryche, more happy, & more
wonderfull ordynaunce, then if synne had
neuer ben in the world. And this is because
Christe and hys electe (of synne) haue taken
occasyon, to honoure God more then if the
world had neuer ben innocēt, and god with
greatest sapience, dyd reduce all the dysor-
ders, into a more meruelous order, then if
the world had neuer bene disordred by sinne
If sinne had not bene, the saintes had neuer

bene

bene persecuted, imprisoned, and slayne, no more Christe crucified. Where then shulde haue bene theyr vyctorye, theyr Palme, triumphes and crownes? And if the reprobate wold say: we are forced to confesse ẏ God hathe done well to permit the synnes of the electe, that after as the prodygall sonne, of his errour & miseries, toke occasion to open his eies & know him self, yea, & to returne to his father, to humble him self to repēt with hart, & axe him pardō and therby to tast the fatherly charitie, when he pardoned him, in more perfecte maner, then he had done before: so the electe, of theire sinnes take occasion the better to know them selues, and the bountie of God, and it is no small benefyte of God, that he suffer him selfe to be wounded of his children, and beare wyth it, to the ende that some day, opening their eies, they maye se their great ingratitude, and the excessiue loue that he beareth them. God also of these, may be afterwarde surelye serued, at euerye noble and greate enterpryse, as of them that are altogether his, not only for ẏ he hath created and preseruedthē, but much more because that by sinne being lost, with the bloud of his only begottē sonne, he hath recouered them. And so was Christe serued of Paul, & of his other mighti chāpions, we

muste of force confesse also, that God doth well to permitte the synnes of the reprobat to exercise the elect in vertues, for the greater trpumphe of Thryste and his glori. But it semeth that it shoulde haue bene better, yf after that God had serued his tourne wpth them, he shoulde touche theyr hearte, and geue them his knowledge, and his grace, so that they also of theyr synnes shoulde take occasion, to reknowledge theyr vyce, and the goodnes of God, so that they might be saued, to them ye ought to saye: sence ye confesse, that God hath done well, to permytte the synnes of the reprobate, ye can not deny but that for thē thei deserue to be dampned. Ye are also forced to sai, that god dampneth them iustli, sence that thei haue sinned: God then doth wel to permitte them to sinne. and when they haue sinned. he may iustli damn thē because that voluntarilie thei did sinne, and the faite was theires and not Godders. Ye can not then complayne you of God, if he dampne you, but are constrained to saye he doeth wel. And if they saye it is true, but yet it shulde seme vs to be better, and wpth hys greater glory, if after he were serued of thē, he wold saue them. To these I answer fyrst that is belte, whiche pleaseth God, & because it pleaseth him to dampne thē, there-

fore

fore that is beste. Then if God in the end of the life, shuld geue light to al. And so at last euery one shuld conuerte, they wold do ma ny more enormious sinnes thē they do. ffor the vngodlye wolde say, we may do euerye euell, let vs take oure pleasure and lyue frely, wythout any feare, for euery way in the end we shalbe saued. And for that one only sinne is worse thē al the peines of the damp ned, therfore it is beste, that they be damp ned. Theire dampnacion serueth also to the electe, in as much as that seruaunte whiche when he seeth iustice done to his felowe ser uaunte that before wolde haue strangled hym, knoweth the goodnes of hys Lorde, and the malignity of the man: so the electe by seinge in the dampned the iustyce of god do come to more knowledge of hys mercye and iustice, and also of theyr owne miserye. God is serued then of the reprobate, to illu strate and set forth hys glory, and vseth thē for instrumentes, not onlye whyle they are in thys lyfe, but in death and in hel. His glo ry also is more dyscouered (as Paule wry teth) by hauynge in hys great house vessels of golde, of syluer, of wodde, and earthe, of mercy, & of wrath. But let vs thanke God that he hathe elected vs, and praye hym that he geue vs so muche lyght of his goodnes,

and

and so muche feruencye, that although he wold neuer be angry wyth vs, not only we should be content, but that we holde it for a synguler prpueledge, that he wyl vouchsafe in such maner to serue him self of vs, to the ende that in euery state, & for euer, we maye render him all laude, honoure and glorye, by Jesu Christe oure Lord. Amen.

The.xx. Sermon.

Wherefore God hathe elected vs:

IT shuld be no lesse then a verye folyshnes when one entendynge to speake of coulours, shoulde bringe in the opynion of one that is borne blynde, and not illuminate by myracle. So is it madnesse in the thynge supernaturall, to alledge the iudgement of them that are not inspired but with naturall vnderstandynge. And by aduenture haue talked, of hygh, hydde and deuine secretes, euen as it hath semed well, in their owne blynde and darcke vnderstandynge, haninge therby their eies euer open, to magnifie man. Now bicause that of the supernatural matters, ther is so much knowē as is reueled and opened to vs. Therfore loking in the holy scriptures, I find that god hath elected vs by Christe, that is, that God lo-

Ephe. i.

kinge

Inge in the progeny of Adam, saw nothing there that was worthy of oure election: but tourninge the regarde to his own goodnes and Christes, in whom he was so wel pleased, that by him he did electe vs, he therfore chose vs not because we were holy, but because we shulde be, so that the deuine grace founde no saintes but made saintes. Therfore did Paule geue thanckes to God, that had made vs mete to the enherytaunce of saynctes. He chose vs then because it pleased him so, for he loued vs frelie without seinge in vs any thynge worthy therof. He elected vs (as writeth Paule) after the decreed purpose of his owne will, to the laud and glory of hys fre mercye and not for our worckes. So that not because we were iuste and worthy in hys syght, he did elect and call vs, but (as Paule saieth) because he hathe elected, therefore he doeth cal, iustifye and glorifye vs. In such sorte that he willed not the end for the beggynnyng sake, but the beggynnyng for ỹ end sake. He hath saued vs after Paul not by the worckes that we haue done, but by his mercy. In a nother place he saieth, ỹ he hath deliuered and called vs with his holye vocation not after our worckes but accordynge to hys purposed mercie, giuen al readie to vs before the creaciō of the world: so

Math. iii.
Ephe. i.
Ephesi. i.
Rom. viii.
ii. Tim. i.

so then, as of the secretes reueled to the litel
ones and hidden from the wise and prudent
Christe did giue none other cause, but for ẏ
Math.xi. so it pleased the father, so of our electiō ther
may no nother cause be alleged, but only be
cause it is the pleasure of God. Paule wyl-
leth that the purpose that God hathe made
vs, maye not depende vpon our workes, be
cause it shulde not be firme as it is, nor we
sure, as Christ sayth we are, and Paul also.
If thou woldest sai, that Paul to the Rom.
Rom.ix. spake of the eleccion of Jacob & Esau, con-
Jhon.x. cerning the fyrst byrth, & not cōcerninge the
Rom.viii. heauenly inheritaūce. I wold answer that
Rom.ix. Paule with that trope, doth declare the ma
ner of the eternal eleccion to paradise, other
wyse the elecciō of Jacob, shuld be in vain,
in the which is sene (touching the things of
the present life) nothing but calamiti & trou
ble. But the principall intent of Paul is to
proue that although the carnal Hebrues be
not saued, it resteth not therfore, that Jesus
is not the Messias, for ẏ the promises were
made to the spiritual Hebrues, the which in
faith do imitate & folow Abrahā, & they ar ẏ
Mala.i. elect. When God also in Mala. sheweth to
the Jues that he hath loued thē, because he
loued Jacob of whom they descended, and
hated Esau: His reason had bene vnuailable

if

if God dyd loue and chose by workes. For the Iewes might haue answered: if thou didest loue Iacob and the Hebrues, it was because thou dydest forese theyr good workes: and in lyke case thou wouldest haue done to Esau and the Gentils, if thou haddest forese any good workes in them. But Paule sheweth that the Messias is come also to ye gētils, because God geueth hys gyfts without hauinge respect to workes. If thou demaund wherfore he hath elected thē. Paul answereth, because it is written: I wil shew mercye on whom it pleaseth me. Therfore Paule doth in ferre and bring in, that parādyse is not hys that wil, nor that runneth or laboreth by hym selfe to get it, but his that God wyl shew mercy vnto. He myght also haue answered, that although he God hated Esau before he was borne, & before he dyd sinne, he is not therefore wicked, for he had hym not in hate or he did forese his wickednes. But he saith that he doth indurate whō he wyl, to set forth the brightnes of his glorye. And to hys purpose he doth alledge the example of Pharao. Now tell me how it is possible that God can forse in vs any good, if he determin not to geue it vs. Thou wilt say, he saw that some could vse well frewil and some not, therfore he chose the first, and refused Rom. ix. Rom. ix.

refused the seconde, they coulde not vse it wel, wythout his grace. Wherfore then did he determyne to geue ỹ grace of wel vsyng to the one and not to the other?

It behoueth to returne to the deuine wyll, and say, because it pleased hym not: for the vsing wel of the wyl is the effecte and frute and not the cause of election. Peraduẽture thou wylte saye, he dyd determyne to geue grace to all, but he sawe that some wold vse it wel and those he chose, and some euel, and those he forsoke. But tell me, the vse of that grace is also the gyft of god, wherfore dyd he not determine to geue that grace to all, & also to vse it? Thou muste nedes say at laste also, because it pleased hym not. If ỹ wylte say, those that vsed it not well, was not because they lacked ỹ grace to vse it, no more then the other, but they dyd not occuppe it when they had it, the defalt was theirs and not of God, nor of the grace. If it were so, we should haue wherin to glorye in our selues. But Paul is in the contrarie, & willeth that to God ought to be rendred all honour and glorye, so as frõ hym commeth al goodnes. We might also of our selues, seperate vs frõ the reprobate, and so our hope shuld not be al wholy in God, our saluaciõ could not be certeyn and sure, as Christ saide: nor

i. Cori. iiii. Rom. iiii. 1. Timo. i. Jacob. i.

the

the cause of our election so hidde, as Paule saieth it is, yea fre mercye shuld be no more fre merci, if we might be saued by workes and paradise shuld be a rewarde, and not a gyfte cleane agaynst Paule. The Hebrues dyd no workes thē the gentils, and neuer theles he did chose the gentils, and reproued the Jewes, that soughte to be iustified by theyr workes. God from the beginning forsawe in vs nothing but repugnancy and rebellio agaynst his grace, being by the sinne of Adam, the childrene of ire, prone and enclined to all eupl. Paul calleth our election the eleccion of fre mercye. Dauid sayth: he saued me, because he loued me, and because it pleased him. He sauethe then his electe because he delyteth in them, and dystributeth hys mercy, after his own wyl. Thē he hath begotten vs voluntarily by mere mercye, and not by our workes: so that the xii. Apostels dyd not chose Christe, but he chose thē to the Apostelship. So wee be not they that haue chosen God to saue vs, but God is he that hathe chosen vs to saluacion. Euen as Paul was called without workes by free mercy, because it pleased God: so he was elected to shewe his mercye, and the abounddaunt ryches of his glorie. It is humilityt itselfe, to beleue that we are chosen by grace

Jhon. xv
Ro. viii. ix. and. xi.
Ephes. ii.
Gene. viii.
Roma. xi.
Psal. xviii.
ii. Reg. xxii
Psal. xliii.
i. Cor. ii.
Jacob. i.
Jhon. xv
Actes. ix.
Galath. i.
i. Tim. i.
Ephes. ii.

Thys oppnion geueth al glory to god; and to vs onlye confusion. And because we can not erre in glorifying to much the fre mercye and bountye of God, and a batinge the pryde of man. Therfore it is most sure, yea, although it stode not wyth the holye scryptures as it doth. And the more it displeaseth the carnal man, because it cōfoundeth al his glory, so much the more it is pleasing to the spiritual because it magnifieth God, Christ his fre mercy, & the gospel. And to say my opinion it pleaseth me best, to be all wholy in the hande of God. Yea if mine elecciō wer in my custody, I wold (if I myghte) render it unto God, in whose hand it must of force be better and more sure. Yea woe to vs if in the least point it did depend vpō our selues. Se then what becommeth of them that imagine (although falsely) that it dependith only vpon the goodly workes that they do, to make thē selues elected again, wher on ye other partie, yu shalt se that those which with lyuely faith, beleue to be by the mere mercy of God, and by the deathe of Christe, in the noumber of the electe, and sonnes of God (for that they fele in Christe and by Christ, the greate charitie of God) are by strengthe of the spirite and loue, forced to do worckes to bee wondered at: not seruile, for they see

them

them selues heyres, but the workes of a sou
sincere and pure to the glory of their lyuely
father, beyng preuented by loue. If thou
woldest beleue, we are not worthy to be so e
lected by free mercy, I wold answer, nether
that Christ shuld suffer for vs vpō the crosse
but dyd he not therfore die? Christ hath not
elected vs, because we were worthy therof,
but for the glory of his goodnes: The cause Ephe.i.
of oure electyon is not then to bee soughte,
but at the deuyne wyll.

Of the reprobat, I entend not to dyspute
wherfore god hath cast them of, because it is
nether nedefull to vs nor profitable to know
It serueth to humble vs, and to knowe bet-
ter ỹ great goodnes of God, that we are e-
lected by his grace, and not by our workes.
The Christiane oughte to beleue to be one Ephe.i.
of the chosen, and it ought to suffise hym to i.Cor.ii.ỹ.
haue Christe for hys booke, in the whych he
seeth hym selfe electe, and to knowe that
that appertepneth to hym. And although
Paule to the Romanes spake a worde ther-
of it was but incidently or by the waye, for
it doth apeare it was not his principal intēt
to seke the cause wherfore God dothe repro
bate and caste them of. It is inoughe for vs
to thynke ỹ the omnipotencye of God, be-
yng infinite, hath neither limites nor bōdes

therfore may he do with his creatures with out contradiccion: and the deuine wyl may do of them, determine and wyll al that, that with his whole power he maye do, beynge the whole ruler, and necessarily moste rygh in all hys wyll, yea the very rygh tuousnes it selfe. Wherfore honorynge the bright and lygh iudgementes of God, lette vs beleue that God dothe not condempne, but wyth iust and irreprehēsible counsayle, albeit the iustice of his iudgementes be to vs incomprehensible, and that none is in hell, but by hys owne wyckednes: Our office is then to
Rom. xi. humble vs, and cōtent vs in the deuine wil, reknowledgyng that we be not worthy, although we suffer al punishment, to set forth the brightnes of the glory of god, to whom, for al his workes, is due all honoure, laude and glorye by Iesus Christe oure Lorde.

The.xxi. Sermon.

Whether the electe can be damned or not.

Baruc. iii. i. Jhon. iii. ii. Thess. ii. AS it is written, god seeth frō ỹ beginning & forever al things, & hath of al certein & infallible science, & particularly knoweth his elect, their lyfe & their end So then as god, by the necessiti of his being can

cannot be corrupted, nether diminish nor augment, being infinite and wythout ende, nor be altered, beyng most simple and pure, nor chaunge place, beynge vnmeasurable, fyllyng al places: so also maye not his determinacions be chaunged: neither by ignorance for lacke of foresight and consideracion, neither for defaulte of power, since he can not be letted or weakened, nor his wyl resisted. Nether may he chaunge by malyce, or for want of plētiful goodnes. for hys purposes are moste good and fyrme. God then is immutable in all hys doynges, chaungeth not as chyldren, nor lyke olde men, but as Dauid saith. The counsayl of the lord shall stande for euer: that must nedes be that god hath determined, neither is it in our power to chaunge his purpose, disturbe the diuine counsayles, destroye dyuyne ordinaunces, nor lete hys wyll, whych is Empresse, and oures of the hand mayden. Therfore what God wylleth, muste bee, and not ỹ he must wyl after our phantasye. Nowe because we are not to be elected, but (as Paul wryteth) God hath elected vs before the constitucion of the worlde, and is in hys determinacions immutable. it is of force therefore to be as he hath determyned. So lyke wyse he seeth and knoweth all thynges from the be-

Roma. ix.

Mala. iii.

Ephe. i.

gynnyng, wyth certeyne & infallible knowledge: it is therefore necessitie that, that bee: whyche he hathe foreseene, or elles it muste nedes be that God maye chaunge. and that of oure lyfe and ende he hathe no perfecte knowledge, but a doubtful oppynyon, wher in also he may be beguyled. and that saying were a most wyckednes. Thou wylte saye to me, thou arte deceyued in imaginynge that aboue is tyme, and succession of tyme, and that God hathe foreseene and determyned all that is yet to be, so that hys determynacyon and knowledge is al ready passed, in suche sorte, that he can not other wayes, knowe, nor wyl, wythout hys chaunge whiche is impossyble. And therfore thou iudgeest it necessytye, that all that come to passe, whyche he hath foreseene and determyned. But it is not so, for aboue there is no ende or successyon of tyme, nyght nor daye, neyther was nor shal be, as there is here vnder neath the heanens, ther is onlye all the presente tyme, and onlye one mooste clere day of one inseperable instaunte, the whyche by hys eternitie extendeth to the succession and processe of all tyme. And I answere, that I knowe ryghte wel, that to God euery thing is presente, although beyng vnder thys celestial Shpere, where is folowing of tyme.

to make vs better vnderstand, we vse wyth Paule to saye he hathe elected vs: but tell me, doest thou beleue that the electyon of those that are in thys present tyme, and lyke wyse those that shall be, is nowe in beynge in effecte and presente before God, or not? If thou sayest no, thē shal it neuer be, for wt him is no time to come. If thou sai yea, then maye it not be without mutacion in God, sence thou graunte st it once to be.

If thou woldest saye it myght be no beynge, yet it coulde not be no beynge, but in the instaunt of the godhead, in whych thou graunteste all thynges to bee, for as muche as abone is no succession or course of tyme, and so in that selfe instaūt in diuisible, thou woldest haue it possible, not to be any thing and yet a beyng: for almuche as it is not so. Therfore if thou consente that God (I saye not hath sene) but doth se and determyne all thynges, sence that God is immutable, and his sciēce infallible, & that ther is no course of tyme, by all meanes, lykewyse it is to be sayde, that, that must nedes be, which God with parfect infallible knowledge doth fore see, and stedfastly determyne. Because that (if with God there were any time past) euē as that coulde not be whyche God hadde foresene by his infallible precence, and im-

mutably determined: no more cā that thing not be, which he doth presently se and determyne. Thou wylt say, I graunt that al that shal be, which God doth foresee and ordeyn and so God shall not bee begyled, nor yet chaunge, but yet neuertheles it myght be ỹ cōtrary although it shal neuer be. But thou seest not how thou art decepued, thou graūtest that al the electe shal be saued, neuertheless thou sayest they may be dampned: And wherto serueth this, may be, if in effect thei shall not be dampned. Therfore thys argueth but in wordes, it is curiouse and vnprofytable. Nowe as if thou woldest graunte that an elect could be dāned, thou shuldest be forced to saye that God maye chaunge. Therfore thou sayest, that all may be saued whych argueth yet that the elect may be dāned, and so thou muste nedes confesse, that god may also be begyled, & vary in his ordinaunce, which is impossible. That the elect then may be dampned, it is a thynge false, heretycal, and vnpossyble: it can not be verified by no sentence compound nor deryued sence that in God cā be no mutaciō nor successiō. Therfore if he be elect, he must nedes be saued, and it must nedes be sayd, that the electcion of them that shall be saued (I wyll not say hath ben but standing in that eterni

tie)

tie) is in beynge because that if it were not
now we should not be hereafter. since there
neither is, nor can be with God, but alway
the present tyme. Then God hauing in his
diuine mynde geuen vs paradyse from the
beginning, and when he geueth neuer repẽ
teth (as Paule writeth) it is of necessitye to
say that the electe be saued. Paule wryteth Roma. xi
that the electiõ of God is firme, and the di-
uine purposes stedfaste, and that the Lorde
knoweth his wyth perfect infallible know Roma. viii.
ledge, whych ought to be to vs a sure foun- Roma. ix.
dacyon, whereupon we maye stablyshe vn-
doubted fayth of our saluacyõ. To this pur
pose Paule sayd, that those that God hath
knowen for his, and therfore elected & pur-
posed to saue them, those he hath predesty-
nate to be conformable to the Image of his
sonne, and those hauynge them after crea-
ted, he doth call wyth an inward callynge.
in such sort, that they answere agayne, for
because they are the sõnes of God, therfore
they heard hys voyce, and beleue by beinge
ordeined to eternall lyfe. Yea he draweth
them, and geueth them a newe hearte. and
these that he calleth he iustifyeth, he geueth
them Christ, and the lyght of hym. fayth,
hope, and charity, and all other christyane
vertues apparelynge them, he doth enriche
them

them wyth many gyftes, treasurs, and gra-
ces, & afterward doth happely glorify them
Therefore from the fyrste to the laste it fo-
loweth, that the electe must nedes be saued.
Paule added and sayd: if God be wyth vs,
who can be agaynste vs: meaninge, if God
hath elected vs, and determined to saue vs,
he beynge omnipotente, and hathe taken vp-
on him this enterpryse to saue vs, who shall
let him? Yea he would haue sayde, no man,
Jhon.x. because that Christe sayde, none can take
them out of the handes of my father: it hap-
peneth not to God as to man, why che ma-
ny tymes doeth wyll a thynge, seketh and
Roma.ix canne not fynde, as the Hebrewes why-
che sought theyr saluacyon, and coulde not
atchieue it, and that because they soughte it
not by Christ, by fre mercye, nor by fayth
but by workes. It is not so wyth God, be-
cause that he, when he wylleth any thynge,
it commeth to passe, and his electiō (as wri-
teth Paule) commeth to effecte. Moreouer
Jhon.x.xi. and.xvii. God hath geuen hys electe to Christe, and
draweth them to hym, and those that go to
hym drawen of the father. he chaseth not a-
waye, as hym selfe sayde: he loseth them
not, but knoweth them for hys shepe, he cal-
leth them to hym, they heare hys voyce, he
prayeth for them moste effectuously, and is

euer

euer hearde. ffor them he shed hys blonde, and gaue his life, euen as for them onely he was sent, and came into the world, to them he doth manyfest God, geueth theym lyfe, and maketh them happye. They are then in good handes. beinge in Christes, out of the whyche none shall take them, as hym selfe hath sayde. They may perysshe that are the sonnes of perdicion, as Judas, but not the chyldren of eleccion. The elect are sure, for ther was neuer one of them that perysshed nor neuer shal, yea it is vnpossible, for christ speking of ỹ tals prophets which should be in ỹ kingdō of Antichrist, said they shuld seduce the very elect, if it were possible, for to shew that it was not possible, yea for theyre sakes, those dayes shall be shortened.

Math. xvi.

Jhon. xi. and. xvii.

Mat. xiiii.

All that God hath wrought and shal worke is for his electe, for whome he dyd create the world, & preserue the same, sente Christe into the world, and wylled that for them he shuld dye vpon the crosse, for them he hath mooste speciall care. If God made suche accompt of ỹ Hebrues, ỹ to thend their name shuld not be forgottē on ỹ earthe, he dyd ordeine, ỹ if ỹ first brother died without chyld the seconde was bounde to rayse vp sede to his brother: thinkest thou ỹ he wil not make rekning of his elect whose nams are writtē

Deut. xv.

Luke.x. in heauen? Yea, I wyll thou know, that al-
though Christe be he, by whose meanes all
ỹ elect are saued, neuertheles not by his im-
Marke.x. potēcy, being geuen to hym all power, but
mat.xxviii because the thynge of it selfe is impossible.
Christ cā not saue a reprobate, nor dam an e-
lect. Now much lesse is it in oure power, if
we be elect, to dāpne our selues, or if we be
reprobate to saue our selues. yet ought we
not to cease to worke well, because ỹ if we
are sure to be dampned, we are yet bounde
euery way, for his infinite goodnes, mooste
highly to honour him. Let vs then geue thā-
kes to god that hath not onely by mere mer-
cy elected vs for his, but to thend we might
be sure of our saluaciō, hath ordeyned ỹ our
dampnacion shal not lye in our own pow-
er (beyng his electe) and wyth thys geueth
vs such grace, that we may in thys presente
life, render him al laude, honour, and glory
by Jesus Christ our Lord. Amen.

¶ The.xxii. Sermon.

Whether God do agrauate, harden and blynd the heartes of men or not, and in what maner.

iii. Reg. xvi
iiii. Re. xxix
ii. Re. xxiiii

IT is reade in the holye scriptures, that
God put in Saul a wycked spirit to vexe
him & a lying spirit in the mouth of ỹ pro-
phetes

phetes to begyle Achab, & that by Sathan he moued ẏ hert of Dauid to nũber the people agayust his precepte. And moreouer he doth harden, blynd, and make grosse ẏ hertes of persons, and geueth them ouer into a peruerse mynd. And Paul wryteth, that he hath shut vp al mẽ in vnbeleif & sinne. And although manye helde for vngodlines this maner of speaking, & therfore thei do not only abstayn frõ pronoũcing such like words but also go about to expoũd & make thẽ better, emẽdinge them, forcecyng thẽ selues to bring them after their phantasye, to suche a way, ẏ they haue a kind of godlines therin. And I thynke they are moued to do this, to thend ẏ of these things men should not take occasion to thinke that God were the cause of synne, or els to imagine wyth the Maniches to be .ii. first beginnings, the one good cause of the good, the other euell cause of ẏ euell. Neuerthelesse I will not, oughte not may not wyll to be more holye then God, that speaketh in holye scriptures. And it is more wyckednes to wyl to correct the tõge of the holy gost, because that none speaketh nor can speake more circũspectlye then he, nor with greater thyrst of our saluacion. w̃ the zeale and honour of God. With al this euery one oughte to knowe that we are the

Exod. i. vii. x. xi. & xiiii. Esay. xliii. Jhon. xii. ii. Cor. iiii. Rom. ix. xi. Galat. iii.

cause

cause of synne and not God: yea it cannot be thought, that God is a God, if it be not thought, that he is wythout faulte, without euell, infinitely good and iust. Therefore as to vs is due all confusion, ignominie, dishonor, reproch and euel, so to God al honour, laude, and glory. It is not euel then to pronosice these wordes, to the maner that they are writtē, saying that God doth agrauate, harden, and blynd, but it is good.

Thou wylte saie, tell me how these wordes are to be vnderstande, that God dothe harden, blynd, and such spke: so that thereby I may not take any occasion of offēce. I answere, that after the oppynion of some, God doth harden, and so blynde the hearte of a person, in as muche as he foreseth and fore preacheth his hardenes, as he did foresee and foresay the obstinacye of Pharao. But knowe thou, that when he sayde to Moses, I wyll harden the hert of Pharao, he wold not onely saye, I foresee that he wyl be harde hearted, and I tel it the before, for then the wordes whiche he spake after, shoulde not haue agreed therwyth, whyche were: for to shewe my power, that my name may be declared throughoute the whole worlde.

But wyth those wordes he threatened to punyshe hym, as it is read that he punished

no people for theyr sinnes, wyth blyndyng them, hardenynge them, wyth lettyng them do after theyr desyres of their owne hertes geuinge them ouer into a frowarde mynd, in passions and shamefull effectes. Deut. ii. Esay. vi. Jhou. xii. Psal. lxxx. Roma. i.

Therefore there are some whyche saye that God manye tymes dothe harden and blynde sinners, when suffering, yea geuing them prosperitie and distributyng his mercy and benefytes, when they ought to open theyr eyes to so greate benignityes of hym, and be inuited therby to repent and change theyr lyfe, they, of thys boūty of God take occasion to become worse, euery daye more blynde and indurate. But I saye that the vertue and also the vice standeth not in prosperity nor yet in aduersytye, but in the men themselues. So that as to the electe euerye thing worketh to saluaciō, and by the speciall grace that they haue of God serue hym in aduersitie as in prosperiti: so to the reprobate, euery thyng serueth contrarye, & hurteth, yet by theyr defalts as not only prosperity & aduersity, but also ỹ preching of ỹ gospell, & the miracles do hurt & hynder them. Therfore Paule said, ỹ as to ỹ elect Christe was the odour of life, so to the reprobate, he was the odour of death. It is nedefull then to say that God doth harden and blinde the Rom. viii. ii. Cor. ii.

herts

hertes of the reprobate, not because he geueth thē aduersiti or prosperiti, nor because he suffreth thē, & sheweth them many benefites, but for that he geueth them not grace to vse them, & the commodyte therof, to the glory of God: It may be truly sayd that he doth hurden & blinde the hertes of the synners, when he taketh from them, or gyueth thē not hys grace, nor the vnderstanding of hys wil because that in such case, it is force that mā wil remayne blynd and indurate, & that euery thynge serue them, to the dyshonor of God, where as if they hadde that inward grace enē of their synnes, they shuld take occasiō to honour him. god doth blynd men, whē withdrawyng hys lyghte. he hydeth his face. & as Moses was vayled, so spreadeth he the vayle of ignorance ouer the hert of the reprobate: so that god in withdrawing his lyght of his grace, blyndeth the hert of infydels, in suche sorte, that not onely the gospel is hyd from them (as Paul writeth) and they erre. but standynge in that darckenes, they cā not beleue. And so also doeth he harden. not for that he geueth prosperity or aduersity (of the which the elect also are partakers) nor because he withdraweth not the grace, but the swetenes and the sensuall feelyng therof, of the which many saintes were voide

Deu. xxix. ii. Cor. iii.

ii. Thess. ii. Iohn. xii.

wyde: nor yet for that he moueth their hertes to euell, or cause in them any obstancye or euell qualite: but only in wythdrawynge hys grace, whych molifieth a herte of stone and maketh it flesshe, it is of necessitye ỹ the hert remayn hardened. And so lykewyse he chaseth away ỹ sinner, whē he doth not call hym, & draw hym to hym before. Yet for all this god sinneth not. for he is not holdē nor bound to geue vs this grace, he may hardē & mollify after his owne pleasure, yea the sinner meriteth not only to be punyshed wyth payne and priuacion of paradyse, but also wyth priuacion of his grace: and that thys is true, iudge, if God had kylled Pharao, when he caused all the Hebrues chyldren to be caste into the flonde: wouldest thou haue sayd that God had bene vniust? Surely no And yet if then he had dyed, he had bene dāned, & remayned obstinate for euer. Where fore myght not god execute iustly, the same sentence, as concerning blyndyng and hardening, vpon others wyth wythdrawynge hys grace? And on the other partye (as they are preserued) that shalbe not amisse to preserue him in life for a few mo daies to be serued of hym, as of an instrument of wrathe prepared from the begynnyng, to exercise his people in vertue, to thende that dely-

Ezech. xlv

Rom. ix. ring them so diuinelye, they myghte knowe the great goodnes, power, & iustice of god. And so beyng his name celebrate throughoute the world, he myght be feared & loued.
Exo. xxiiii. And finallye all to hys owne glory, as wryteth Paul & Moses. The iudgementes that we geue vpon the secrets of God, are verye madnes, if by faith we do not enter into his sanctuarye. God doth inwardlye call the electe, as Paul wryteth, and they beleue that god, as theyr onlye father, wyll neuer forsake them, but shall endue thē wyth such grace, that al thynges shal serue them to saluaciō, euen sinne, in the whych god wil neuer lette them fall, but for theyr benefyte. They are not offended to heare saye, that god by abstaining his grace from the vngodlye doth blynd and harden theyr hertes, but vnderstandinge by fayeth to be in the number of the electe, and knowing that god saueth not but by mercye, and damneth not but iustlye, so much the more are they moued to lyue in pure feare, to humble them selues, & render thankes to god, to whom be euer all laude, honour and glory, through Jesu Christ our Lord. Amen.

Rom. viii.
Psal. lxxi.
Rom. viii.
Rom. viii.

¶ The.xxiii. Sermon.

¶ How God doth dispose his grace.

grace.

There are manye whyche thynche that god to euery one cõtinuallie doth offer his grace, and that it is in the power of man to accepte it or not, as thoughe they had it in a boudget, & were in their arbytrement to open and take at their owne wyll. And that of thys their dead, falle, & erronpous opinion, groweth ỳ they liue moſt wickedly, thynking & ſaying: god neuer faileth wyth hys grace, and it is at our choiſe to receyue it at oure wyll.

Therfore we may take leiſure & lyue a vicious life after our owne way, for we ſhalbe ſaued alwaps, a moment of time is enough for vs to repent & be ſaued, ſence it is in our power. Therfore for to ſlye ſuch an euell, I haue iudged it good to ſhewe ỳ it is not ſo It is no doute ỳ God hath created ỳ world for his electe, ſo that if god had forſene that none ſhould haue bene ſaued, he would not haue created it. ff or thẽ alſo he dyd preſerue it, to them he hath geuen the Angels for kepers, and of them as a father he hath moſte ſinguler care & prouidẽce. God wil not ſuffer ỳ they be tẽpted abone their power, yea euery thing worketh & ſerueth well to their ſaluacio. Seuẽ times in a dai ỳ iuſt ſhal fal & rile againe, becauſe God is with thẽ, and

Hebrues. i. Corin. i. Rom. viii.

Pro. xxiiii.

helpeth them in such sort, that the more thet are in great perils & necessity, so muche the more is god beneficial to them. For thē god gaue the law to the world, sent Moses and the Prophetes, them he calleth inwardly in suche maner, that they heare his voice, and answere him of them he mollifieth the hert, and draweth them to Christ, as the adamāt doeth Iron: If they erre, he dothe correcte and chasten them as chyldren, as it is reade
Psa. xxxi. of Dauid, to them he doth not impute theyr
Jhon. x. synne, he doth quicken and glorify thē, and
Jhon. ix. finally al that god hath wrought, and shall worke for him selfe, is for the elect, for them he sent Christ, and when he came, for them he toke vpon hym theyr synnes, only for thē he prayed, for them he wepte, preached, and dyd miracles, for them he shed hys bloude, dyed, rose, ascended into heauen, sent the holye goste, and shal come to indge the quicke and the deade: yea all that he hath suffered wrought and shall worcke, is for the electe, whom he loueth in so excessiue maner, that he doth atribute to hym selfe al that is done
Jhon. x. to them. God then beyng gratified with the elect in Christ, doth geue vnto them his spirite, the liuelye lyghte of hym, faythe, hope, with al the reste of vertues & graces essencial & necessary to saluacion. And moreouer

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he geueth them grace to vse in the honor of god, and be serued in his glorye, of all the gyftes and graces which may be commune both to the good, & to ỹ euel, to be vsed well & euel, as riches, honour, dignitye, healthe, long lyfe, chyldrẽ, frindes, sciẽce, the gyfts of the tonge, to do miracles and suche lyke. Of them in parte, Paule made mencyon, writinge to the Corinthes. And also geueth them grace to vse in his glorye, pouertye, ignominie, infame, infirmitie, wyth al aduersity, and the priuacion of lyke gyftes, euen to the death, god geueth them such grace ỹ wyth euery wind, they saile to the port, and they know that they are no lesse bounde to thanke god when they are without such gifts. and in all aduersitie, then when they haue suche things wyth the prosperitye of ỹ world. sence that by the grace which god geueth them, al thynges worke to good. i. Cor. xii.

Therfore they are euer contented to be in the state whych pleaseth the Lord. neyther wolde they chaunge it, if they myght (without the wyl of God) and only for that they fele the deuine goodnes, no lesse in aduersity then in the worldly prosperite. In thend when they are fallen to any sinne, god openeth their eies, & maketh thẽ se, not only the euell ỹ they haue done, but also ỹ he hath so

permited it for their benefite, to thende they may the better know theyr owne miseryes and the bountye of God. But spekyng of ẏ reprobate, I saye that it is inough for vs to knowe that god is not boude, nor necessited to geue them hys grace for theyr good workes; because that the grace findeth no good worckes, but doth make theym to be done, wyth hys creatures. The bondes are all oures wyth god, and so muche the more as that we beyng all loste in Adam, he myghte iustly, not only obādon vs, but damne and punyshe vs. He is not also compelled of his perfect goodnes, mercy and charyty to not haue created the worlde, he myghte nowe brynge it to nothinge, and dyspose all creatures after hys owne waye. beynge styll moste perfectelye iuste, as he is nowe, and was from without beginning, before he did create the worlde. God maye geue of hys grace as much as it pleaseth him, whē ¶ to whome he thincketh good, yea, and not to geue it without beyng vniust, or doyng any iniury. God also hath ben of power wythout doing any vnrightuousnes to creat the reprobat, foreseynge theyr dampnacyon to serue his owne turne, aud to vse them for instrumentes, or exercise the elect in vertue, to

Math. xx.

the

the ende that their victories and triumphs, & likewise Christes, myght be the more glorious, & finally al for his own greter glory.

And moreouer I saye, that Christe hydeth hym selfe and hys grace manye tymes from persons, so that although they seeke hym, crye after hym, and recommend themselues to hym, they fynde hym not, nor he heareth them not, notwythstandynge those such as are not moued to seke hym, or cõmit them selues to hym, by the spirite, nor for the zeale of the honour of God, but for their proper interest, yea and manye times he doth blynde and indurate the people, and all is most iustly done. And although it be writtẽ ỹ God hath cure of al, calleth al, wold saue all, dyed for all, doeth illumynate all, dothe rayne and power his grace vpon all, & ỹ he sentences: I say, it is to be vnderstand, that he hath cure of al ingeneral, but of the elect in special, and so he calleth al with a vocacion vniuersall, but the elect with an inwarde and singuler. When Paule sayd also, that he wold saue all, he vnderstode that to be of euery sorte of persons. Hys death also was sufficient to saue al, but it is not effectuous but to the elect, and so where it is writtẽ, ỹ he doth illuminat and geue grace to al, it is vnderstand of ỹ elect of those that are illu-

Jhon. vii. Prou. i.

Math.xiii. Ephe.ii. ii.Thess.ii.

minate. Therfore sayde Christe to the Apostles, to you it is geuen to knowe the misteryes of the kyngdome of heuen, Paule saith lykewyse, that the faith which is the gift of God, is not al mēs. It is wel true also, that God doth illumynate al, in asmuch as ther is no person that hath not had some lyght & knowledge of God. Let vs then geue hym thankes, sence that of hys mere goodnesse, he hath cōsumerat vs among the elect, and praye we him that he geue vs so much light of his goodnes, that in euery place & tyme we may render him perfect laud, honoure and glory, by Jesu Christ our Lorde.

Amen.

The.xxiiii.Sermon.

If a man haue lybertye or not and in what maner.

SOme myght thynke it superfluous for a Christian, to thynke whether he be free or not, but that it is inoughe to force hym selfe to make al possible resystence agaynst euell, and hys beste power to do well, geuynge all honoure and glorye to God, because that in suche a case they walke to god surely, neyther falling into the depth of idlenes. But herein cōsisteth the difficultye, in geuinge

uinge al the glory to god. Yea it is not possible that man while arrogātly he presumeth of hym selfe (thinkyng to do that whych he doth not) can geue al the glory to god. Therfore haue I iudged it necessarye to shewe what man can do, to thend ꝑ beyng hable to knowe and discerne betwene that which in dede is hys, and that that is goddes, he can and maye render all praise and laude vnto him to whom of duty it belongeth. ffirst, although the beyng of the creatures, compared to the beyng of god (by beyng infinitely far from the perfectiō of the diuine essence) is but a shadowe, yea rather no beynge, so that truly it may be sayde that God only is that which is: neuertheless wyth al thys, it can not be saide but that the creatures haue a beynge, although imperfect, in comparyson of the diuine. And so is it true, that they haue vertue, during the which they worke. although principally in the vertue of God. Rom. iiii. Exod. iii.

Therfore when the Lord had created the world, he cōmaunded the earth to sprynge, and the waters to bringe forthe. Then false is the opinion of theym that Imagine that god, & not the sunne dothe geue lyght, & god not the fyre doth geue heate, and so of al the reste of thinges created, that God dothe worke in thē, & not the creatures, but euery

creature

creature euen to the moste vile, hath his pro
per vertue, duringe the whiche, it worketh.
True it is, that in the creatures inferiour to
man, there is no libertie at all, because that
beinge not let, they muste of necessiti worke
according to the vertue that thei haue in the
disposition of thinges possible or sufferable
directlye set before them as it is seene in bur
ninge, and so it is necessarye, they moue ac
cordyng to theyr vertue, strength, and ape
tyte, the whyche is seene in the waters, that
runne to the sea, nether it is in the power of
hauing soules vnreasonable, to moue or not
to moue weaklye or stronglye, to the obiec
tes that they appetyte or desire. Take awap
the impedimentes, they muste of necessitye
moue them selues there vnto, after the mea
sure of the strength and apetyte they haue.
Therfore in them is no libertie at al, as ther
is in man, in whome I consider fiue sortes
of mouynges and operacyōs. The fyrst are
mere natural as if a mā shuld volvntarelye
throw hym self down, it shuld not be in hys
lyberti to withholde him selfe, but shoulde
be by his weyghte, compelled like a stone to
discende euen to the earthe. True it is that
the same faul was in his liberti, in asmuche
as he myghte not haue throwen hym selfe
downe at all. The seconde mouynges that

I cōsyder in men, are vegatyue, as ẏ growynge when they are chyldrē, and norysshyng and such lyke, the whych also doth plantes. And speakynge of those, I say that they are not in the lybertye of manne, sauynge that he maye kyll hym selfe, and deprye hym of that lyfe whych he can not do.

The thyrde are operacions animall, as to see, heare, and taste, and suche lyke, of the whych speakyng, I saye that albeit it be in the power of man not to heare a voyce that is present wythout closynge hys eares, and so of the other lyke operacyons, neuerthelesse it is in hys lybertye to shut up those sēces, in the presence of the obiectes or present thyngs ẏ delyght hym, & to wythdraw hym selfe frome them, and so not to moue, or to moue to one syde or another, softlye or strongly as he wyll, the whych the other anymalles or lyuynge soules can not do, beinge necessytate, to moue accordyng to their apetytes. But speakynge of the foure operacyons whych are humayne, as to thynke one or an other thynge, to speake or not in thys maner or in ẏ, to lerne thys or that scyence, to gouerne hym selfe or others in thys waye or in the other, yea not to do, or else to do always more or les to thys or that person (in case he haue goods in power) to fast

watch

watche, praye, to heare the word of God, to communicate or not, and so of all the other like operacions, I saye, that they are in the power of man, that is that men (without other special grace and miracle but only duringe the generall influence of God) haue in their power to do them, & also not to doo them, and alwaies they shal do them, if thei effectuouslye shal wil to do them, not being letted of God, or of some other stronger thē they, and so also shall they not do them beinge not forced, and not willinge to do thē, men are not images. Yea that they are free in thinges humane, it is so cleare, that it can not be declared by a rule more knowne, but speakinge of the laste worckes, that are holie, spiritual and deuine, the which are gratfull and acceptable to God, as to haue liue ly lyght, and spirituall knowledge and vnderstandinge of god, to haue in hym fyrme fayth and hope, to loue him, honoure hym, and reuerence hym, wyth all thy hearte, to order all thy lyfe to his glorye, to obeye and commit thy selfe wholy to his gouernaūce wyth mortifying and denying thy selfe, the flesh and his owne prudence, and to loue thy neyghbour as thy selfe, euen to thy enemies for the lone of god, wyth the hearte to praye for thē, and do them al the good possible:

ble: And finallye to do suche worckes to the glorye of god is not in the lybertye of them that are carnal, & not regenerate by Christ, because that it is not in their power to haue the supernatural knoweledge of god, sence it is aboue all their myght.

It is not also in theyr power to haue liue ly faythe in God, hope, and charitye, for as muche as they are the gyftes of god, diuine vertues & supernatural. Therfor it is not in theyr libertie to honour god in any wyse as is due to hym, and that thys is true, let the proue to make experience in them selues, in deuoringe theym to haue more knoweledge of god then they haue, to haue in hym greater faythe and hope, and to loue hym more, and they shal percepue that it wil not come to effecte: wherof it foloweth that being not in ỹ power of infidels, and not regenerate by Christ to loue God wyth al theyr hearte no nor aboue al other thynges, that also it is not in theyr power, not to loue the thynges created, but in Christe and by Christ, nether is it in theyr power, not to loue them selues dysordynately, or theyr parentes, frendes, dygnyty, honoure, goodes, pleasures, & the reaste of thynges that are to them profytable, commodyous and delectable, and more ouer it lyeth not in theyr power, not to hate

theyr

their enemies, so þ thou maist see howe it is in their power to loue them specyally spyrytuallye in Christ: and to the glory of God suche like passions and effectes are not in oure power, as euery one hathe experience contynuallye in hym selfe.

A wycked man myght abstayn from kyllyng hys enemy, when he might do it, yea & do hys best to healp hym. but it shouldenot be in hys power, to loue hym in hys hearte. and much lesse in Christe and to God.

Therefore all be it, it is in hys libertye not to kyll hys enemye and so to do hym good, neuertheless it is not in his power, to refrayne from kyllynge hym, or to do hym anye benefyte for the glory of god. The godlye myghte, wyth all hys connyng and power consyder all those thynges that serue to the dyspraple of the worlde, to the mortifyinge of them selues, to the louing of their neyghbour and also god: yet by no meanes should they come to such lyght of the goodnesse of God, of their owne myserye and vanyty of the worlde, that they should loue God to the hate of themselues. and dyspraple of the worlde, as he is bounde to do.

It is not then in the power of the carnall man to do worckes spyrytual, he hathe neede of the grace of God, of fayth, and knowe

knowledge supernaturall, nor it is not in hys power to get, neyther in all nor in part any gyft of God, grace or spiritual vertue. Yea before that by Christ he be regenerate, he can not neyther wyth thynkynge, desyring, or working, nor by any other meanes dyspose or prepare hym self neyther whole nor partelye, to one of the leaste graces of god: so that by those hys thoughtes, desires or worckes, he maye be worthye, or haue in all or in parte deserued that grace.

And moreouer I saye, that as before hys regeneracion he is vngodly & wicked, euen so is sin al his thoughtes, desires, & workes and this is, bicause that while he is carnall, beinge the seruaunte of sinne and concupyscence whiche reigneth in hym, he is dead to God, and a lyue to him self, he neither doth worche nor can worche, to the glory of god as he is bound, for want of ỹ liuely light of him, but being as he is carnal & in hys own loue he is moued to worcke, onlye for hys owne interest, he sinneth then, not for doing almosse and lyke woorckes, but for that he doth them not for the glory of God. And al though he the vngodlye abstaine some tymes from robbinge and killinge, with such like wicked iniquities, yet alwais he sinneth (al though not so muche) not in abstaining, but

that

that he abſteineth not for the loue of God as he is bounde to do, but for hys owne proper accompte intereſte and vtylitie. And ſo is it true in carnall mame, whyle he is carnal, ſynne doth euer reygn, for that he cānot
Rom. viii. but ſinne, yea and euer doth ſynne contynu
Rom. ix. allye, becauſe that althoughe he abſteyne
Rom. vii. from homicide, theſte and committing ſuch like iniquities, neuertheleſſe he ſinneth euer continually, in leauing behind him the loue of God wythall hys hearte, as he ought to loue his neyghboure as hym ſelf, to worcke for the health of hys neyghboure & the glorye of God as he is bounde, abſteining for hys honoure from all ſynne. Their ſynnes are then innumerable, and yet they thincke in confeſſyon to number them al being then al the worckes of the carnal, ſynne and worthye of punyſhmente: ſee howe they can by any meanes be worthy to be rewarded, and how they may be true preparacions, or diſpoſycyōs to grace. Therfore as a deade mā cānot rayſe hym ſelf, or worke toward hys reſurrecc̄yō, nor he that is not, worke to his
Ephes. ii. creatyon, ſo the carnall man, that in Adam
Rom. iiii. is dead, and as though he were not can not worke towardes hys regeneracyō and creation, yea euen as a humane bodye wythout the ſoule can not moue but downwarde, ſo

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the dead loule without the spirite & Christe, his like, can not lifte hym selfe vp, but must of necessitie descende euer downe, in regardinge his owne interest. Therfore he cā not but sinne, he must be borne again to do worckes spirituall and holye, and by oure selues we can not be regenerate by no meanes, for it is onlye the worcke of God. It is needefull then that God creatinge in vs a cleane hert do geue vs a new hert, as Dauid dyd praye and God did promise bi his prophets, wyth oute me, sayth Christe, ye can do nothynge, that is spirituall, holi and gratefull to God. Christe then is wholye our righteousnes, & this is the more riche noble and happi righteousnes, the if we were iuste bi oure selues, yea none shuld be iuste, if oure iustice did in any part depend vpō vs nor our owne glory excluded, as Paul and Moyses wytneth it to be. There are many that thynke that as me chose to serue a Prince, so we chose to serue god, but he him selfe in the contrary where he sayd, you haue not chosen me, but I you. Likewise they thinke, as they that best serue obtein most fauour of their Lord, & those y haue lofte it, the more they humble them selues, the soner they recouer it: so they thynke of vs with god. Thus they build their goodlyfe, not vpon Christe, but on them selues,

Iho. iii.

Psalm. l.

1. Tim. i.
Roma. iiii.
Deut. viii.

Galath. v.

and fall from the deupne grace. And also it is clene contrary: for not for that we repent humble vs, and do good worckes, therefore he geueth vs hys grace: but because he geueth vs hys grace, therfore we do worckes that are holy. So that, not for that the good theefe vppon the crosse dyd confesse Christ, therefore he dyd illuminate hym, but for that Christe dyd illuminate and touche hys herte, therfore he dyd confesse hym: and the ipse happeneth of all vs.

And what good worke dyd Paule when Christ conuerted hym? He was moste strongly agaynst hys honour, euen as we wer before he called vs. These that are not regenerate, be wyth Saincte Peter in a darke prison, bounde wyth manye chaynes, in the power of the Deuell, a sleepe in synne, and wylte thou that they bee saued by them selues? No, the Lorde hym selfe muste needes awake hym, the euell tree cannot bryng forthe good frute, as Christe sayde, no more cannot the vngodlye good worckes. Before wee are by Christ regenerate, we are fleshe and that whiche spryngeth of the fleshe, is fleshe. Therefore cannot we do no spirituall worckes, yea euen as Paule sayth, all the effectes and desyres of the fleshe are death, vncleane are all oure worckes whych proceede

Rom. vii.

Jhon. iii.

cede of our corrupte nature, and finallye he that is not with Christe, is agaynste hym.

God at the begynnynge made man free. but in synnynge he was made in suche sorte the seruaunt of sinne. ẏ not only he can not, neither in al nor in parte, merite before god any grace, but he can not in hys syght do otherwyse but sinne: yet not for this he shuld leaue to heare the worde of God, to praye, to take counsaple, to seeke to bee corrected, to do almes and lyke woorcks, not for that he doothe deserue grace but punyshmente, euen as he that bi force is compelled to hũble hym selfe, and axe pardon of hys enmye, for that fayned humilitye, he meriteth not to be pardoned, but shoulde merite so muche the more to be punished, as that. hauyng vniustly offended him, he ought wyth hys hearte, to haue humbled hym, and asked pardon, and hath not done it. Nowe so the vngodlye, in askinge mercy of God, doeth sinne, for he that asketh not for his glory as he is bounde, but for his owne gain, nor therfore he ought to ceasse from asking help of God. for that he sinneth not in prayinge but for not prayinge in spirite, for the glorye of God, and withal due circumstances in that case he did partlye obey God, for if he dyd not pray he shuld synne much more

greuousiye. The Samaritane not oulye deserued not to haue grace of Christe, for asking him water, but for that her demaund she deserued to be punished, because she did it not in faythe, and to the glorye of God. Neuertheless Christe would that she should aske, and that it shoulde passe by those meanes. Now so he wil that sinners aske grace, and do those workes that he hath commaūded them, albeit they do them not to the glorye of god, beinge blinde to diuine thinges, yea darkenes it self, as writeth saint Jhon.

Jhon. x. But after the sinners are regenerat bi christ

Jhon. viii. thē as childrē of god, they are free, and not the seruauntes of the deuell nor of sinne because that although in them remaineth the concupiscence of sinne, neuertheles they do

Rom. vii. not consente to it, they obey not vnto it. It dothe not reigne in theym, but they haue so much lyght of god, & so much spirit (which

Rom. vi. helpeth their infirmitie) that thei are stirred to the glorye of god, thoughe not wholye as they wolde, for because of the repugnaunte flesh. Therfore said Paul, I do not ỹ good

Rom. vii. that I wold do, but the euell that I woulde

Psal. xxxi. not. But suche defectes are not imputed to

Rom. viii. them, for that they are by faythe grafted in Christ. The regenerate by Christ are prone and readye to the good, god hathe illustrate

their

their mind and toutched their herte, in such maner that wyth all their soul, voluntarely freely and gladly, they do holye woorckes, to the glory of god, so that as god counsayled the soules of them that dyd elect Dauid to content thē selues in their herte to haue him for their kynge, so he moueth the hert of the regenerate, willingly to haue god for theyr god, to cōmit them to his gouernasice, and to delight to be gouerned of him, with honorying hym as a celestyal father. So thē as ỹ sonnes of Adam, before they be regenerate are the seruauntes of synne, for that they cā not but sinne, & therfor because they can not woorcke, wyll, desyre, nor stryre in any waye to the glorye of god, as they are holden, but only for their carnal cōmodity, by ỹ whych al men not regene rate, are called flesche, not only the body, but the soule, the wil, desires and thoughtes, wythal the rest, so after that they are regenerate, they be fre from synne, (for that they can woork to the glory of god) and are seruauntes of ryghteousnes. Therfore although, as concerning the substaunce and being of the bodie and of the soule, they remayne the same: neuertheles, where before they were called fleshly men, and flesh for that they sought not but theyr own proper thynges, afterward they are called spi-

rituall men and spirite, in as muche as they seke the glory of God, the which they maye do, for that God hathe geuen them by mere grace liuely lyght and spiritual feling, and knowledge of his goodnes, yea durynge in them that perfect light. not only they ar fre from sinne, for that thei be able not to sinne but also they can not synne, for that they cā not but loue god and worcke to hys glorye.

And thys is the perfecte lybertye, the beinge fre frome the power to sinne, and beinge not of power to sinnne, is not to sinne, Otherwyse, neyther the sayntes that are in the other lyfe, nor the Aungels shoulde bee perfectly fre, nether Christ nor god, for thei cā not sinne. It is veri true this, ỹ god some time doth let his electe & holy men fal, with drawing his diuine light for a time (yet for their benefits) therfore we are not absolutely and wholy fre from the power to synne, as we shalbe in the life to come, but thei are fre frō power to sinne with this cōdiciō, during in thē the liuely & actual lyght of god. So thē as the carnal, before their regeneracion are in such sort the seruauntes of sinne, that they cā not but sinne, not therfore absolutely & without condicion, but so longe as they haue not the holy light of god, so the regenerate are in like maner fre frō sinne that they

they cā not sinne, yea they can not chose but worke wel, yet not absolutely, but during in thē that liuely & actual light of god. And vn al this, neyther the wyl of the flesshe is violē ted to wyl euel, nor the wyl of the spirite to wyl wel. And this is, for that the wil cā not worke, but of wyl (therfore willingly) but if it were possible that of any outward pow er it were forced thē by that violēce, it shuld worcke not voluntarily. And on the other syde, it shuld worke willingly for ỹ it could not worke but of the same wil ỹ it is: therefore it shuld worke vnwillingly & willingly the which in a maner is vnpossible, & implieth cōtradictiō and gainsaying. So thē as if one being a slepe wer throwne down from a hyghe place, and in the fallynge shulde awake, perceyuynge hys falle, shoulde wyllyngly content hym self, and haue pleasure so to fal down to the botome, when he were at the ground, he were well worthy to haue shame & punishement, not for that he might in his fal with hold him self, for it was not in his choyse nor lyberty, but for that he did so delight and cōtent him self with that fal with his ful wyl, & would it with the herte in such sorte, that al beit he myght haue had the power to restraine that fal, he wold not haue done it. Euen so the lyke becōmeth of

al the chyldren of Adam, that beinge fallen in him, although when thei come to ỹ peres of discression, & begyn to discerne the good from the euel, they perceiue the sinnes that they do, euery way they do thē volūtarely, delighting therin, so that although he they be not of power, not to do thē, they ar neuerthe les worthy of punishmēt, for ỹ they inport cōmut them willingly, that if they had pow er not to do them, yet euery way they wold do them, beinge their wyll so malignaūt, as it is. Their wyll then is not vyolented or forced to do euel of ani outward power, but of his owne proper & entiere or inward ma tyce: And so the other party, the regenerate by the gladsome, entier, syuely, & enflamed light that they haue of the bosity of god, thei are forced to eleuate thē selues, w an amo rous violēce (Therfore volūtarily, & wyth perfect lyberty) to god, to whome for euer be all laude, honoure, and glorye, throughe Jesu Christ our Lorde. Amen.

The.xxv.Sermon.

Of the effectes wrought by the spirite of God when it entred in to the soule.

Math.xxi. When as Christ entring into ỹ holy city of Jerusalē, the whole citi was moued

so

so moueth the city of the soule when Christ entreth therin, specially, sence from that as from a fort and strong municioned rocke he hathe the greate deuyl to chase awaye. And if in the lunatycke sõne, there was a greate commocion, when Christ oute of his bodye would haue drawen the malignaunte spirite ỹ had possessed hym: thynck what commocion there is, when he chaseth hym from the soule, in the whyche he dwelleth more wyllyngely. And know, that it maketh a cõmocion not onli outward in ceremonies, as do cõmonly ỹ false christians when it is neare Easter, but there is a cõmocion within the verye bowels of the soule, and inward part of the herte, there is nothing that so cã perce the soule, as doth the spirite of god, when it entreth into it by speciall slidinge. Not onlye it spoileth vs of the olde Adam wyth hys concupisence, and doth clothe vs with Christ wyth all his vertues, but also maketh vs to be borne a new, that as if a poore man were sodenly made an Emperoure, he shoulde be wholy chaunged, so he that of a vile sinner, is made the sõne of God chaũgeth thoughtes, effectes, desyres and wyll, chaungeth frenshipes, practises, wordes, worckes and life, and of humayne, beastly, carnal, earthy, and deuelyshe: he becommeth heauenly, spiritual,

Luke. xi.
Luke. ix.
Rom. xiii.
Jhon. iii.

ritnall. angelicall, and deuine as did Paul goyng to Damasco, when Christ did enter hys hert. Ther was a mutacion, from the ryghte hande of God. When the spirite of the Lorde entreth in a person, he is chaunged into a nother man, for that diyng to the world, he beginneth to lyue to him self. And if when Christ dyd enter into the temple he purged it from those that bought and sold, thyncke if whē he entreth into the spiritual temple, he clenseth it from euery vnclennes of sinne, there resteth not in it any thyng of dampnacion, he healeth it moste perfectly, so that if the vncleane woman was healed, at the touche of the hemme of Christs garment, ẏ mayst thinke what it is whē Christ in spirite entryng into the soule, and the person with lynely fayth, imbraceth him wholy for hys. Also as when the sonne beames enter into thy house, thou perceiuest in the ayre, euē to the smalest mote whych ẏ couldest not se before, so whē in the soule do enter the beames of lyght of the diuine grace, the sinnes are perceyued in more cleare maner. Yea, as the prodigial sōne neuer knew nor perceiued truly his own errour, til with such pitie he was imbraced of his father, & had prose how greate was ẏ fatherly goodnes and charitie which he had offended: so the

Actes. ix.
Psa. lxxvi.
1. Regu. xi.
Math. xii.
Rom. viii.
Luke. xv.

the sinner when he conuerteth & begynneth with the spirit to taste the diuine goodnes, he beginneth also to know his malice, pride and ingratitude with the rest his vnlawful sinnes. He restoreth vñ Zacheus that which is not his, if Christ enter into his house and dyspenseth the superfluous thynges, yea beyng rych wyth the treasures of Christ, he leaueth al wyth vnmeasurable loue. He can not participate or take part of the bountye of god that doth not cõmunicate & distribut to others. The spuelye flame muste nedes breake forth, or els beyng smoudered it quẽcheth and the fountaynes that contynually receiue rũning water must of force ouer flowe: so they that haue in them the holye goost, by the testimony wherof they are sure to be the sonnes of God, haue contynually one suche and so entire, sincere & pure gladnes (which groweth of the liuely knowledge ỹ they haue of the greate goodnes of god) that they cã not expresse it, nor they cãnot cõprehẽd thẽ selfes. Therfore not being able to vphold thẽ selues, they spring & leape for ioy with John Baptist, with his mother they make exclamaciõ, & as to Zacharye, so are their tõges loced: so ỹ although in prayeng of god they perceiue with Moses that they stammer and are of an vnlearned tõg,

Luke. xvi.

Jhon'. viii.

Rom. viii.

i. Peter. i.

Luke. i.
Exodi. iiii.
Actes. iiii.
Math. vii.

Wath. bii. nepertheles with the Apostles, they can not
kepe scilence of that which they haue herd,
sene, & felt, wpth the spirit, they must nedes
speake bp the superabundaūce of loue, that
they haue, they desire wpth the woman of
Samarpe, that euerp one shoulde talke that
Jhon. iiii. which they them selues haue had experiēce
of. And although for preachynge the gospell
they be persecuted, for al that they do not de
liste and leaue of, but triumphing in al, thei
Roma. b. persteuer and go forth euen to the deth, they
feele in such sorte in the herte the charitp of
Actes. b. god, that not onlpe it is swete to thē to suf-
fer for his loue, but wpth the Apostels they
reioice therin. And for that they participate
of that greate charitie of Christe, bp beynge
his members. Therfore wpth hym they par
don al men, beyng ready to shed their bloud
Roma. ix. and put therr lyfe for their enemies, & with
Actes. bii. Paul also to be accursed from Christe. And
this because that as to Stenen, so the hea-
uens are opened to them, in suche sorte, that
in spirite with clere & supernatural lyght of
fayth, they se the glorp of god, in hauing ge
uen his onlp begottē & dearlp beloued sōne
for them bpon the crosse, they rest also quiet
as the shyp when Christ entered into it. they
Wath. bi. haue the peace of cōscyence, knowing with
Roma. b. certayne fayth, that god bp Christ & bp his

mercy, hath pardoned them. They haue also quietnes of mynde, in suche maner, that thoughe they were in al the perils & necessyties of the world, yet alwayes aprouing for iust, the iudgemen:es of god knowing that he is their only father, that he hath most singuler cure of them, & that euery thynge serueth them to saluacion, they stand most surely, quiet, in peace & trãquility. These suche for that they walke accordyng to the vocacion of god, haue honour of euery enterprise that they take in hand, they can not be letted or resisted, no more thẽ God. Yea it is force that euery one feare theym, as Herode feared Saint John Baptyste, for that he had in hym the spirit of the Lorde, & as Abimelech did Abrahã & Isaac. They are daylye more firme & stablyshed in good purposes to doo euer better, beyng lyfted vp cõtinualy to a greater perfeccion with Paule, althoughe their mind be conuersaunt in heauen, neuertheles descendyng by Christiã pytye, to fele the miseryes of theyr brethren, they laboure also to drawe them to Christ, and moue thẽ to haue the spirite, & to be in verytp Christianes & not Ipocrites. As ẏ very grape doth moue the birdes to taste therof, and not the pyt fal. And finally although with the Apostels, they neuer remayne wyth Christ and

Gene. xxi.
Gen. xxvi.
i. Cor. i.

wyth

with the Cananite, whiche woulde not departe for his vngentle wordes, neuertheles they are prompte and ready for his honour and glorye, to leaue with the Samaritane hys swete presence.

Ihon. iiii

And what is more to be sayde when the spirite of God doothe enter into a soule, he sufferyth it not to slepe, nor stand in idlenesse, but maketh it worcke thynges meruelous and inexplicable, for the loue of God: to whome be euer all laud, honour and glorye by Jesu Christe our Lorde.

Amen.

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